

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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(For Terms, see page 11.)

Selections.

It is much easier going out of our way when we are in it than getting into it when we are out of it.

STEALING never makes a man rich, alms never makes a man poor, and praying never hinders a man's business.

While coarseness and gruffness lock doors and close hearts, courtesy, refinement, and gentleness are an "open sesame" at which bolts fly back and doors swing open.

If you live in the full sunshine of Christ, and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings, and will say, "Come, let us walk in the light of the Lord."—*Dr. A. MacLaren.*

If Jesus comes for us at death we shall never see the grave or the church-yard; they may keep our bodies for a time, but we ourselves shall never die. We go with Jesus. If Jesus comes for us at death, we do not go forth into a world of mystery and darkness, knowing not where nor how far. We simply go with and to Jesus.—*N. Macleod.*

In the great struggle to win the world to our Lord we have reached a critical hour. The problem grows upon our hands, the harvest whitens on every side, the nations mutely stretch forth their hands for help, the Master bids us "Go, disciple them all." O that we may know our times, and with outflung heart of utter loyalty lift up the cry and send it round the world and up to heaven: "We come, we come, the host of the redeemed, we come, to do Thy will, O God!"—*Rev. Judson Smith, D. D.*

Editorial Notes.

—The sad intelligence comes to us of the death of Mrs. Julia Wight, wife of Rev. J. H. A. Bomberger, D. D., President of Ursinus College, which occurred on the morning of the 11th inst., at her residence, Collegeville, Pa. Mrs. B. has been in impaired health for some time. After great suffering she is at rest. The sympathies and prayers of the Church are with the bereaved husband and children. The funeral services will be held at Collegeville at 10 A. M., and interment at Laurel Hill Cemetery, Philadelphia, 3 P. M., Wednesday, 15th, next.

—We wish to impress this one fact upon pastors and all:—The MESSENGER is the property of the Church and not that of any private person. Any one who will lend his efforts to supplant it or induce any of its subscribers to discard it for some other, does that much hurt to the property of the Church and lessens the income she is entitled to receive from it.

—The successor to Dr. McCosh, as President of the College of New Jersey, Princeton, is Rev. Francis L. Patton, D. D. The election took place on the 9th inst. Dr. Patton had only one opponent, Professor Sloane. It is thought the latter will be made vice-president. Dr. Patton has occupied prominent positions in the Presbyterian Church. He has filled the pulpits of several prominent churches, and the chair of Didactic Theology in the seminary at Chicago, Ill. In 1884 he accepted the chair of the Relations of Philosophy and Science to Religion in the Theological Seminary at Princeton, and that of Ethics in the college proper. He is very popular in both departments of Princeton and hence will become a worthy successor to its long line of illustrious presidents.

—We devote considerable space in this issue to the biography of the late Rev. J. H. Good, D. D. We feel sure our readers will file no objections to this and will be well repaid by a careful perusal of it. Dr. Keafauver has done well his part and given the Church a faithful and exhaustive delineation of the life and character of the deceased. The biography is valuable for the many facts it gives touching the planting of our institutions in that section of the Church in which Dr. Good lived and labored, and played so prominent and valuable a part. We are indebted to E. R. Good & Bro.,

publishers of *Heidelberg Monthly*, for advanced pages of that magazine containing a full account of the services and addresses at the funeral of Dr. Good. Through this favor we have been able to give the biography at this early date.

—The Hand Book of Grace Reformed Church and Sunday-school, Tiffin, Ohio, Rev. H. H. W. Hibshman, D. D., pastor, gives an interesting exhibit of their present condition. The congregation was organized five years ago, the hand book being distributed on the occasion of its fifth anniversary. Comparing statistics given, we find that the membership now numbers 195, an increase of 115. The congregation has during the five years erected a church and parsonage, and is at present free from debt. The amount of money raised for all purposes since the organization, is \$26,000. In all departments life and activity are shown. The future seems bright and hopeful.

—A writer in the *Christian Observer* has this to say in reference to that which seems to be different now from what was once—reverence for the minister, the ambassador of Jesus Christ:

"When we were children, and it is not a very great while ago, we were taught to love and reverence the minister, and one of the first prayers from our infant lips, was a blessing upon his head. His coming into the home was a delight to the children, and he was held up to them as a pattern in holiness, the anointed of God. His presence in the family was like the resting of the Ark in the house of Obed-edom. The best room was kept for him, and the choicest viand upon the table was prepared for his strength and pleasure. His name was associated with all that was good, and if he had faults, the children never knew it, for his failings leaned to virtue's side." We loved the minister and trusted him. His sermons were never dissected or criticised at the dinner table, after coming from church. The parlance of the present day would have shocked us in childhood: 'Jones (not Mr. or Dr.) got on a high horse to-day. I wish he knew when to stop praying;' or 'Smith is awful dry, why don't he give us something spicy?' I am tired of him anyhow, and think I will try Brown, round the corner; they say he's real jolly in the pulpit."

—Within the short space of two weeks three of our ministers have been called up higher:—Rev. J. H. Good, D. D., Rev. D. Y. Heisler, D. D., and to-day we chronicle the death of Rev. Moses Kieffer, D. D., on the morning of the 3d inst., at Sandusky, O., in the 74th year of

his age. All three have labored long and faithfully in the Church of their fathers and left bright records behind them to the honor of the Church and comfort of the bereaved. Dr. Kieffer whilst temporarily serving the mission at Sioux City, Iowa, it will be remembered, took seriously ill. After some time he recovered sufficiently to be able to start on his way East, and reached Sandusky. It was hoped he would recover his wonted health during his stay there, but it seems he gradually declined and at last he met his last enemy, death, and passed peacefully away to the eternal rest. Like those who just recently preceded him to the eternal world, Dr. Kieffer had by a long and faithful service in the Church, won for himself a name and character that will cause him to be long remembered by all who knew him and recognized his ability as a thinker and a theologian. He has occupied and filled creditably and successfully the highest positions in which the Church could place him. Of these we will not speak here, as no doubt a sketch of his life and labors will be furnished by another. He literally "died in the harness" as he said he would, and has gone to receive the reward of the Master's faithful servants. He leaves a wife and two sons, who with the Church in general, mourn his departure. The calling of these aged servants to the eternal home thus should bestir us who remain to labor on in our several spheres and do well the work assigned us, assured that we in the Lord's own good time will be taken from the scenes here to brighter and better ones above.

—A pastor gives in *The Watchman* the following five ways in which the Church paper helps the pastor in his labors:

- 1) It helps to expel from the homes of his parishioners worthless and injurious literature.
- 2) The religious newspaper in the home aids in solving the Sabbath problem.
- 3) The religious denominational newspaper attaches the people more closely to their own Church.
- 4) The religious newspaper strengthens the people in the fundamental doctrines of the Scriptures.
- 5) The religious newspaper makes the pastor's work more effective by increasing the intelligence of his hearers; by making them acquainted with the philanthropic and missionary enterprises of the day; and by giving them information respecting churches near and far."

The writer enlarges upon all these five reasons and we wish there was space to give what he says upon each of them. But they certainly will set the reader to thinking and every one will acknowledge the truth of them.

Poetry.

HYMN FOR ASH WEDNESDAY.

My sins, my sins, my Saviour!

They take such hold on me,

I am not able to look up,

Save only, Christ, to Thee:

In Thee is all forgiveness,

In Thee abundant grace,

My shadow and my sunshine

The brightness of Thy face.

My sins, my sins, my Saviour!

How sad on Thee they fall!

Seen through Thy gentle patience,

I tenfold feel them all.

I know they are forgiven;

But still, their pain to me

Is all the grief and anguish

They laid, my Lord, on Thee.

My sins, my sins, my Saviour!

Their guilt I never knew,

Till, with Thee, in the desert

I near Thy passion drew.

Till, with Thee in the garden,

I heard Thy pleading prayer,

And saw the sweat-drops bloody

That told Thy sorrow there.

My sins, my sins, my Saviour!

E'en in this time of woe,

Shall tell of all Thy goodness

To suffering man below,

Thy goodness and Thy favor,

Whose presence from above,

Rejoice those hearts, my Saviour,

That live in Thee, and love.

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Communications.

For Reformed Church Messenger.

THE DIVINE AND HUMAN IN THE PERSON OF CHRIST.

BY PROF. T. G. APPLE, D.D., LL.D.

The Scriptures teach us that Christ was both God and man, true God and true man, in one person. Now the divine nature is infinite and, therefore, in itself subject to no change either in the way of increase or decrease; whereas it is said of our Lord when a child that he "increased in wisdom and stature, and in favor with God and man." (Luke 2:52.) This is said, not of his human nature as such, but of his *person*, "Jesus increased, &c." The divine took to itself the human as its organ, through which it lived and acted. In this hypostatic union the human nature of the Lord, from the beginning, was perfectly natural and free. The development that went forward in his early years was like that of every other child, except that the child Jesus was entirely free from sin and perfect in his degree. His physical, intellectual, and spiritual powers gradually unfolded under natural outward conditions, and also under peculiar inward conditions, which involved the presence of the divine nature, yet so that the human was left free in its own autonomy, or self-activity. The Christ-child had to learn the rudiments of education from his parents in the family and from his teacher in the Jewish school. It is not likely that he was more apt and forward to

learn than an ordinary child, he was not precocious, but his development was regular and well-balanced, according to his years. His intellectual growth was not more rapid than his spiritual growth in piety. The divine in him did not hasten this process unnaturally, and there was nothing in his education, his life and actions, we may suppose, that would strike the ordinary observer as strange or peculiar.

And this, no doubt, is the secret of the silence of the Scriptures in regard to this portion of his life. There was a wonderful development going on inwardly in his life, but nothing that was important directly as yet to the world outwardly. We have an analogy in the way our own consciousness of God gradually awakens within us. Every child gradually comes to the knowledge of its relation to God and the spiritual world, as it does in relation to itself and the natural world. This process reaches an epoch in the religious life, when the child comes to a consciousness of self-accountability. Some reach this stage earlier, some later. Jesus, no doubt reached this stage of consciousness in a marked degree about the 12th year of his age. The divine was active in him from the beginning, but it was in the depths of unconscious life rather than in the conscious intelligence. And now when twelve years of age this epoch was marked by his visit to the temple in Jerusalem where he was found "sitting in the midst of the doctors, both hearing them, and asking them questions." Here we have some intimation of the progress he had made up to this time in his knowledge of divine things. This progress was more than ordinary, for "all that heard him were astonished at his understanding and answers." It was knowledge obtained mainly, no doubt, from the Old Testament Scripture, taught him by his parents, and developed by his own meditations and communion with God. His reply to his mother, "Wist ye not that I must be about my Father's business," or, "the things of my Father," indicates that he had now reached not only a consciousness of his relation to God like other children religiously nourished, but that he had some sense of his unique relation to God, expressed in the words, "*my* Father," instead of "*our* Father," or, "*our* heavenly Father," as another and ordinary pious child would say.

This religious consciousness was deep, mysterious, unusual, but yet not unnatural. That is, it was according to the degree in which his intellectual and spiritual powers were developed. Life in every person is deeper than conscious intelligence, and no doubt the Christ-like child felt more of the inward moving presence and power of God in him than he could yet understand or explain. Hence he was eager to learn more than he knew, and therefore he was engaged in asking questions of the doctors, the teachers of

the Scriptures, and hearing their explanations of those Scriptures.

There is a question we must try to answer in regard to the development of the person of Christ sometimes, and as it is suggested by this history of his appearing in the temple when twelve years of age, we may as well attempt to give some explanation of it here, so far at least as such explanation may be necessary to an understanding of some passages in his life which we shall present as examples to illustrate his true humanity. We are not writing a sketch of his life, but only examining certain portions of it for a particular purpose.

The question referred to is in regard to the possibility and nature of growth and development in the person of Christ. This subject was much discussed in the 17th century in the question of the *Kenosis*, or humiliation of Christ, i. e., in what this humiliation consisted. If we entered upon this at length it would lead us into metaphysical problems and subtleties which might be of but little use or interest to the ordinary reader. All that our purpose requires us here to assert is, that the *consciousness* of Jesus gradually unfolded in union and harmony with His unfolding intelligence.

The difficulty in the problem is made apparent when we ask the question, "how could a being who is omniscient, who knows all things, increase in knowledge like an ordinary human person?" If it is said that it was only the human Christ who made progress in knowledge, that is, the human nature, while the divine Christ was omniscient all the time this process was going on, the danger is that we get in our thoughts really two Christs, or at least a dual person, after the manner of *Nestorius*. We must indeed make room in some manner for a dual consciousness in Christ, just as we make room for two wills, a divine and a human, yet so that the two are always in harmony. All that is necessary in the case is to suppose and see that while the human consciousness in Christ was known to his divine consciousness, the reverse was not the case, the human did not comprehend the divine except in the degree of its developed capacity for receiving it, which means, that while the eternal Logos, Son of God, did not lose, nor even suppress his identity when he became incarnate, yet the consciousness of Jesus unfolded gradually. He passed from unconscious to conscious life just as every human being does. As he only gradually learned to know his earthly parents, so he gradually learned to know his heavenly Father. And this, not merely in appearance but in genuine reality. His soul developed just as really as his body grew.

Did he at this time fully know even himself? Was his *self-consciousness* fully developed? We may answer, no. Hence we are not to suppose that he as yet knew pre-

cisely the nature of his Messianic work, how it was to be performed and how it was to end. He could not at this stage of his earthly life sit down by his mother and tell her even as a sacred secret just who he was and how he was to fulfill his mission in the world. He evidently did nothing of the kind, for she "kept all these sayings in her heart," as the only sayings that could yet be told to her, and her son continued to be a mystery to her for many long years yet to come. Nor was this silence caused merely by the fact that she could not understand the nature of his office and work until they were actually unfolded, nor yet because it would not be prudent to tell her these things before the time, because she might make a premature disclosure of them, just as in after years he admonished his disciples to tell no man who he was, for prudential reasons.

To sum up what we have said on this point, we are to look upon Jesus at twelve years of age as a child in soul and spirit, in intelligence and will, just as really as he had at this time the body of a child. His education was, no doubt, of the common character other Jewish children in similar circumstances in life received, and consisted mainly of religious instruction. His chief characteristic was his entire devotion to his Father, even though this was as yet childlike, and had not passed through the supreme crisis of temptation. He was free from all sin, yet he had not yet attained to the character of positive holiness through the exercise of his will in opposition to the strength of the world of darkness. His innocence was as yet largely passive, under the influence and power of the Holy Spirit, who was the agent in his holy conception. Whether we can understand it or not, the Holy Spirit can keep guard over unconscious infantile life, and over the opening of conscious child-life, whilst that life is more passive under his power than in later years when the independence of the will, over against temptation of a deeper character, must assert itself.

It might be interesting to know just what a perfect infant and child-life would be, and was in the case of Jesus, how he began to learn, whether he played, as other boys do (we should say yes), what his character was in the family, &c., &c., but the Scriptures have not told us. Perhaps there was not much to be told of the earlier years, and even of the later ones during the interesting period of youth and early manhood, because there was nothing in the outward form and acts that would attract special notice, certainly nothing that pertained directly to the world. That was to wait till his official work was begun. In some measure, we may suppose, even in his youth Jesus realized the necessity of not disclosing his character and work, as he did subsequently, lest a premature crisis might be

brought on by his over-arduous friends, or his enemies.

Now having said thus much to guard against thinking of the early life of Jesus as unnatural, in the sense of being not really human, we must nevertheless try to realize the truth of the other side of his divine-human person. There are wonderful mysterious depths in the soul-life and experience of ordinary childhood and youth. Most mysterious of all is the genesis of the God-consciousness, when the child begins to hear the deep undertones of the infinite and eternal sounding through the awakening life, the wonderful sense of a right and a wrong, and of a supreme Judge of right and wrong, the sense of dependence on one who is more than earthly parent to uphold our life and being, when the child first realizes that its parents are themselves dependent on a higher power, and feels itself swinging off as it were, from this unquestioning reliance on parental protection to find itself upheld by a heavenly parent. Especially do we find such wonderful depths in the growth of children in Christian families, where religious nurture cultivates the deep spiritual life begotten within.

In Jesus, as child and youth, there were infinitely profounder depths, for he found the presence of God in him in a still nearer relation, yea as married in the divine essence in his person to his humanity. His wonderful experience we could not understand if it could be told. His pious thoughts, his study of the Scriptures, his prayers, all form a part of the mystery of his unfolding divine-human person. The analogy is in our regeneration and sanctification, in which we come to learn the mystery best. So deep is this analogy that our Saviour uses it in one place to explain how he himself could claim to be the Son of God while he was at the same time man.

"Jesus answered and said unto them, Is it not written in your law, Ye are gods?"

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" John 10: 34, 35, 36.

A wonderful passage this, for it seems to teach the aptitude of man for union with God, so far that man rises to be one with the divine ("ye are gods") when God comes to dwell with man. And that would seem to imply that humanity was originally made and designed for such union as became actualized in Christ, the God-man. But we have already surpassed the limits designed for this article and we must here close this too brief meditation on the real human character of the infancy and childhood of our Lord, while the Christmas rejoicings are still echoing throughout the world over another celebration of his birth. May we not interpret the growing

extension of this celebration as a return on the part of certain sections of the Church to a truer conception of the human side of the person of Christ, and a deeper conception of the significance of his incarnation?

For Reformed Church Messenger.

ROTHE ON THE USE OF AFFLICTION.

The aim of these articles is two-fold: first, to throw a light upon the inner life of one of the most influential thinkers of modern times, in other words to make the reader acquainted to some extent with one of the greatest ecclesiastical teachers of Germany; and then to direct attention to some of those plain principles of practical Christianity which cannot too frequently be made the subjects of our thoughtful consideration.

Rothe holds that the highest duty a man owes to himself is to educate himself in the direction of virtue, and that the most important and wholesome means for the accomplishment of this end are what he calls *Leiden* and *Druck*, that is sorrow and distress. Without the mortification of the old man in his sensuousness and selfishness there is absolutely no education unto real virtue. Hence the school of constant self-denial is indispensable, and here the element that works the most is affliction. [See 1st Peter 4: 12.] Affliction on the one hand humbles us: whilst on the other it penetrates the hard crust of our selfishness and renders us mild, humane, and kind. In this school of sorrow, by the filtering and distilling process to which he subjects them, God purifies and ennobles his people. He knows where the tender spot is, and understands how to send the arrow of affliction tellingly home. As long as we are in the flesh, we are never exempt. At times, we think, now it has left us; but it is only the form that has changed. The longer we remain in this school, the more painful do our sufferings become, and the closer down into the quick do they cut.

Rothe quotes Hirscher, a Catholic moralist, who says: "Especially at the close of life is a man apt to experience what may be called the finishing process. It may be intended as a final attempt at his conversion; it may be to fill out an important deficiency in his virtue; or it may be to exhibit his virtue in its purity and world-vanquishing fidelity, and to glorify it." We must calculate upon affliction, heroically confront and submit to it, and turn it to actual account for our spiritual self-culture.

Man is here to endure trouble as the specific means by which he attains to true manhood. The glory of manhood consists in part in our being able to be raised above suffering, as for example in the case of the martyrs. Without martyrdom, in one or other of its ever-changing forms, we accomplish very little in this world either for ourselves or others.

External circumstances cannot be the cause of a real loss to us as regards our spiritual life. These may hinder us, at some particular juncture, from producing the special element of the highest good *outside of us*, at which we may be aiming. Still, in case we submit to such hindrances with freedom, by virtue of subduing our own will in this way, we accomplish within *ourselves* an equally essential portion of that great moral and spiritual work to which, as Christians, we are supposed to have consecrated our lives.* It is an important duty to obtain a distinct consciousness of that inner strength which by divine grace is ever at hand and equal to every emergency; and most closely connected with this is another equally important one, namely, that we acquire the habit of self-mortification in that we persevere in the constant practice of it. U — S —.

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For Reformed Church Messenger.

THE SUBSTANTIAL PHILOSOPHY.

Something over a year ago, the Rev. Dr. J. I. Swander gave to the world his work on "The Substantial Philosophy," in which he presents, by means of seven hundred and forty-seven questions and answers and an introduction, the new philosophy in a popular, comprehensive way. This method of treating the subject is adopted for the benefit of the unscientific world, which may choose to read his work, "so that," to quote from the preface, "the average reader will be able to grasp the truths of this coming philosophy."

The book itself is neatly printed on good paper, with clean type, and is well bound, and, but for a few short comings on the part of the proof readers, would be a credit to the publishers, Hudson & Co., New York.

The history of this substantial philosophy thus far, makes it, at least, a huge interrogation point for the dicta of scientific lectures and teachers. It has dared to boldly draw its pen through the sentences, which have embodied the long re-

Rothe expresses this thought elsewhere, as follows: "In our zeal to accomplish something great for this world we dare not—as only too readily happens—forget that *we ourselves* must also *become something*. We become something however for the most part exactly through those circumstances which check us in our activity for the universal moral purpose."

The following, taken from Dr. Phillips Brooks' "Influence of Jesus," is closely connected with the above:

"Not until the Apostle of self-culture knows that no man can come to his best by selfishness, and the apostle of usefulness knows that no man can do much for other men who is not much himself, not until then shall men have fairly started on the broad road to the completeness of God their Father in the footsteps of the Son of Man." Pages 110, 111.

ceived theories of science, as we learned it, asked hard questions, as it scratched, and laughed at the ugly mark it made. It is true that it has not always dealt most fairly with the writers and theories, which it criticises, but nevertheless some of its interrogations seem to yet stand unanswered, and to persons who have no means of making personal experiment, of the theories advanced, many of the positions taken seem to be strong, even when they are out of harmony with the teachings which we have so long accepted as absolutely correct.

Dr. Swander early became a student of science as interpreted by substantialism, as the founders of this school of philosophy are pleased to call it. He has contributed regularly to the periodical, which advocates this system of science. In 1882 he wrote a review of the "Problem of Human Life here and Hereafter," in which Dr. Hall had published his philosophy, and now comes before us with his latest efforts in "The Substantial Philosophy," as stated, to unfold the teachings of substantialism, as he understands them.

He uses the term philosophy in its widest sense, and approaches, as a scientist of a new school, not only the ordinarily recognized spheres of natural sciences, but metaphysics and eschatology as well, and finds in the theory of substantial forces, entities, one that is equally adapted and adaptable to all.

He begins by accepting a personal, infinite God. Creation does not mean that God made all things from nothing but Himself. The idea of God "taking a piece of nothing" to make a world of, he laughs at, and considers it more rational, to believe, that He took a part of Himself to make the something out of which He made the world. So all being is of God, and all entities are substance, either corporeal or incorporeal. The former is all matter, and the latter all force. Matter is inert, capable of working no change, entirely passive, and purely homogeneous in its simple forms or elements. The properties of matter are all of the passive character such as transformability, divisibility, inertia, impenetrability, etc. Even cohesion is not a property of matter but a "substantial force" by which matter is held together. This "force" as all others is an energy which God imparted *from Himself* to creation in the constitution of the universe. Every force is an immaterial substance. Gravity is not merely a tendency of matter toward a centre of attraction, but a substantial force,—a substance as real as any visible material substance in the world. So heat, light and sound are not forms of motion but purely substantial forces. Not always free, but certainly capable of being freed under proper limitations, from the latent condition in which they generally exist.

Thus cohesion, light, sound, gravity, magnetism, electricity and heat,

are substantial forces—immaterial, invisible, intangible, but in every true sense as really substantial as if they were. The substantial does not stop here. But mind, and life even, are not faculty and state, but with spirit are immaterial substances. In short “everything in the universe, visible or invisible, tangible or intangible, corporeal or incorporeal, of which the mind can form a positive concept, is a real *substance* or objective *entity*” (page 64). From this follows the necessary conclusion that matter and force as proceeding from the infinite God cannot be destructible, if by destruction is meant annihilation. Matter and physical forces can be changed or converted into other forms and energies, but never can they be destroyed. From this it is easy to proceed to the argument for the everlasting character of life, spirit, mind, soul, and person, and hence the necessity for the resurrection, although the author shrinks from the teaching of the resurrection of the body, so far as the material elements are concerned, and teaches that the person is resurrected, and clothes itself with a body of such a refined matter as to be as immortal as the soul.

Thus the new philosophy is harmonious as a theory, but, as we read this work, we feel that much remains yet to be settled by the teachers of this school. Matter cannot be annihilated, but changed. Then is matter everlasting? The question is left unanswered, although the author himself raises it. The material universe shall be changed; the material elements of our bodies are left as a sediment in the resurrection, but the unanswered part, as to whether the *sediment* is everlasting as such, when it is left, leaves the question raised very unsatisfactory for a philosophy. Of course, in the further evolution of the doctrines of this school, such inadvertences may be corrected, and it may be proper to suggest that a little more careful reading of the philosophies as they are taught will have the effect of saving the author from making such misstatements as hardly affect the philosophy, in the minds of those who are a little read in the common school teaching of natural science. To illustrate: on page 100 of “Substantial Philosophy” it is gravely taught that this new philosophy is the only one to teach that gravital force (gravity) can be harnessed to machinery. And this in the face of weight-clocks, and pendulums, known by every one to be “gravity” harnessed to machinery, and so taught by the natural philosophy used when the writer was a school boy.

So, too, the point that heat elevates the temperature of the media through which it passes. Some science text-books may teach the contrary, but others in use long before substantial philosophy as a science was born taught that, which here seems to be claimed, for the new school, as new. Other points could

be cited, but these illustrate sufficiently our meaning. There is much in the work to enjoy. The boldness is quite refreshing. Many things in it are very familiar to our ears, and we often find ourselves almost wishing that the teaching might be true, if not entirely new. The unity in creation, the reality of the unseen, spiritual forces and beings are so fully in harmony with the philosophy of our schools as to make it desirable that the truth of the facts claimed should be established. But the great trouble is that the truth of any school's position cannot be very firmly established by asking hard questions of the other schools. This is how the matter looks to an unscientific reader who has read and much enjoyed “Substantial Philosophy.” J. M. S.

Our Church Work.

For Reformed Church Messenger.

INTERESTING SERVICES.

The Charge of Rev. A. R. Bartholomew, Secretary of Board of Foreign Missions, at the Farewell Service to Rev. D. B. Schneder, at Sunbury, Pa.—By Request of the Missionary.

Dear Fathers and Brethren:—The sending forth of Rev. David B. Schneder, as a missionary of the Cross among the people of Japan, will furnish a new chapter in the history of our Foreign mission-work. Angels and saints witness this farewell service with wonder and delight. We read in the Word of God, “There is joy in heaven over one sinner that repents, believes and lives.” What then, must be the rapture in the heavenly world, when a herald of the Gospel departs to preach repentance for sin and faith in the Lord Jesus, and thereby turn many unto righteousness.

GLAD AND SAD SERVICE.

In this service, feelings of gladness and sadness commingle. Gladness, in as much as another light will shine for Jesus in the darkness of sin, and another voice will proclaim the good tidings of salvation. Sadness, because this dear brother will bid farewell to home and friends and native land.

OUR ANSWER TO THEIR CALL.

About six months ago our little band of faithful workers in Japan earnestly plead for another helper. The Board heard their cry and made it known to the Church. In response to that call, good brother Schneder said: “Here am I, send me.”

Our Church has shown much zeal and fidelity for the spread of the Gospel in the Empire of Japan. There is no nation, at this moment, in the wide, wide world that bids so fair to accept the religion of Jesus Christ. It is well that we do follow the leadings of the Spirit, and labor for the salvation of that interesting and promising people.

THE MISSIONARY CENTURY

There is no doubt about it, this is

the missionary century of the ages. The Church of Christ is the great missionary society in the world. Every Christian is a herald of the Cross, a light in the darkness of sin and a co-laborer with God. The final command of the Great Founder of Christianity is written in letters of light on the Christian's path of duty: “Go ye into all the world and preach the Gospel to every creature.” The denomination that fails to engage in the work of Foreign missions, neglects a plain duty, and may well ask the serious question, “How shall we escape?” There is no escape, “but a fearful looking for of judgment.” The absence of the desire to spread the Gospel implies spiritual paralysis, if not spiritual death. Is there any ray of hope that a people are the heirs of salvation, who harden their hearts, deafen their ears, seal their lips, bury their talents, and refuse to give as the Lord prospers them for the restoration of the poor heathen unto the joys of salvation? Verily, a church of this description, the chariot wheels of progress will bury out of sight.

THE IMPULSE TO WORK.

What a sad spectacle, a soul in sin, away from God, and without hope in the world! The feelings of our common humanity should compel us to “rescue the perishing” and to snatch them in pity from death and the grave, but how much more *the constraining love of Christ*? Those of you who know that there are millions of precious souls away from Jesus, how inconsistent, how cruel, to say nothing, and do nothing for their gracious return to the fold of God. Do you wait for a special commission from the Lord or a Board of Missions before you will help to convert the poor heathen who bow down to dumb, helpless idols? When Andrew went and told Simon, “We have found the Messiah,” he had no special license to do it. The love and joy of his own soul became his passport to go and find and bring Simon to Jesus. The beams of the Sun of righteousness began to warm his heart, so that he could not help but speak of Christ to him.

MY CHRISTIAN FRIENDS, if your souls are ablaze with the loving fire of Jesus, you cannot help but speak for Jesus.

COULD BUT WOULD NOT.

I rejoice, that many in our dear Zion do labor for the conversion of the heathen. There are many more who could, but they will not. They plead for the Home Mission work. They say, “first convert the heathen at your own door.” There is one instance in the Acts of the Apostles which should forever silence the anti-Foreign Mission advocates. I refer to the call of Philip. Let me read it: “And the angel of the Lord spake unto Philip saying, arise and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert.” Philip was a successful preacher in Samaria, and there were many

thousands of impenitent souls in that country, but the Lord bade him “arise and go into a desert.” *What for?* Why to lead one anxious seeker after the truth into the full light of the Gospel. If I knew of no other proof, that single incident would be a sufficient argument to my mind that I must obey the plain command: “Go into all the world and preach the Gospel to every creature.” Let us thank the Lord for what our people have done, are doing, and will do for the mission cause in Japan.

REMARKS TO THE MISSIONARY.

DEAR BROTHER SCHNEDER:—I trust these thoughts will be a comfort to your heart to-night. You can enter the foreign field in the hope that the constant prayers and liberal alms of a kind and well-meaning people, will attend your labors. So long as the loving heart of the Reformed Church continues to beat, you need not worry about your daily bread. I can assure you the Board will fulfill its part of the contract.

Now what manner of man ought you to be? The fact is, not every one is good enough to preach the Gospel to the heathen. The people of Japan especially demand the very best men the Church has at her disposal. Many a man could succeed at Pottsville, who would be a failure in Sendai. I know, some say “Any man is good enough for the heathen.” If this be true, it is very strange that the Holy Ghost chose the two best preachers of Antioch to be *foreign* missionaries. It was the Spirit of the Lord, who said, “Separate me Barnabas and Saul for the work.”

REQUISITES FOR SUCCESS.

What are a few of the qualifications of a foreign missionary? He must be a *live* Christian—a *burning* as well as a shining light. He must be full of love and zeal for souls—a live coal from off the altar of God. Men who have no enthusiasm have no place among the spiritually cold and dead heathen. To quote the language of a recent writer: “The constant contact with the mass of spiritual death will cool and freeze any but the most ardent souls.”

“There is no substitute for this enthusiasm, and no prospect of much success without it. Vain ambition may inspire for a time, and may even seem to succeed, but it consumes the soul and dies out in ashes, while the divine fire, fed by the oil of grace, burns on while life lasts.” He must be *Christlike* in his life. Heathen people will detect a hollow hypocrite. They can tell whether a man has been with Jesus and has learnt of Him. The meek and lowly spirit of the Master must pervade the walk as well as the talk of the missionary. If he can say with a sincere heart “Those things which ye have seen in me do,” he will be able to win souls for Jesus.

Some people imagine, that the mere going forth as a missionary into heathen lands will keep the

heart alive in grace. This is a fatal mistake. No other person is in greater danger of spiritual shipwreck. I beseech you, my dear brother, cling to Christ; be fervent in spirit; serving the Lord; "having your conversation honest among the gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

THE WORK OF AN EVANGELIST.

I need not tell you that you are sent forth to preach the everlasting Gospel of Jesus Christ. It will be your duty to *enlighten* the minds of the Japanese with the knowledge of the truth. You will find a serious drawback in your work from the fact that many people do not care to hear the Gospel. But do not grow weary in well-doing. Cast the bread of life upon the waters, and you shall find it, though it be after many days.

If you will examine sacred history, you will find that apparently the most hopeless cases have become the strongest defenders of the faith. The brightest trophies of salvation and the greatest miracles of grace, were found among the "chief of sinners." Do not give up a man because he is indifferent to the claims of religion. Keep on preaching the Gospel, and by the grace of God, you will succeed.

Endeavor to *warm* the heart as well as to enlighten the mind. I know that the angel of the Lord will take a "coal of fire" from off the altar and with it touch your lips, so that you may preach:

"As though you should never preach again
And as a dying man to dying men."

Train your converts to *work* for Christ. Teach them to live the truth and to do something for the truth.

It will be your solemn duty to preach the *Gospel*, and "rightly divide the word of truth." A loaf of bread will do me no good unless it is broken into pieces. Just so with the Gospel—it must be broken into pieces so that the hungry soul may eat thereof and live thereby.

The *cross* of Jesus should have a place in your sermons and addresses. Let the heathen know that there is a cross for every one who will confess the name of the Lord Jesus.

ENCOURAGING THE MISSIONARY'S WIFE.

MY DEAR SISTER:—I have also a few words for you. It is plain that your future life will be vastly different from your past life. I tenderly sympathize with you in the trials and denials which will beset your pathway. You will find it a constant comfort in the day of trouble to call upon the Lord and to cast your burdens upon Him, for He will sustain you. Be a helpmeet to your worthy husband in his arduous labors, and the God of missions will give you richly all things to enjoy.

WOMAN HAS MADE THIS THE MISSIONARY CENTURY. The history of the world tells of no time

when woman occupied such a prominent position in the moral sphere. Within a few years, much attention has been paid to the condition of women in heathen lands by the women in Christian lands. Woman is the ministering angel to carry the glad tidings of salvation to the poor mothers and daughters who dwell in heathen ignorance.

Many women are already in the field and many more, thank God, are ready to go. How full of meaning the sentence: "Missions for women and women for missions, is the rule, the latest supplement to the missionary work."

CLOSING WORDS.

DEARLY BELOVED:—In concluding these fragmentary remarks, I desire to call to your remembrance the words of the Lord to the Apostle Paul: "Be not afraid, but speak and hold not thy peace; For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."

With the divine promise in your minds, the power of the Gospel in your hearts, the help of the Lord in your lives and the great success of the past, do not faint nor falter in your labors of love.

I entreat you, in the name of the Lord and in the presence of His people, be full of courage, zeal and cheer. Put on the whole armor of God and cease not in your efforts to spread the Gospel in Japan,

"Till every heart be won,
To worship in the light."

The Lord be with you. Amen.

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Correspondence.

For Reformed Church Messenger.

SKETCHES OF GERMAN HOME AND CHURCH LIFE.—NO. 4.

BY GEORGE MERLE ZACHARIAS.

The Rhineland: Kaiserswerth Deaconess House and Pastor Fliedner.

The Rhineland and Kaiserswerth! What historical, traditional, and religious words: in the former, the wealth of Roman colonization and German poesy, and in the latter, the memory of the pious Fliedner, the restorer in the Christian Church of the apostolic order of deaconesses.

Kaiserswerth, the scene and centre of the greatest charitable movement in the Evangelic Church since the Reformation, is situated on the left bank of the Rhine as the fussy little Rhine steamboat bears the foreign traveler from the windmills and green fields of Holland, to Cologne. In the near distance the spires and smoke of active Dusseldorf are seen, while the horizon is gently outlined by the hills which separate Westphalia and the Rhineland. The Rhine, which at this point and at Mainz, reaches its greatest breadth, flows passively on-

ward to the green fields of Holland and the embrace of the North Sea.

The locality is historically interesting as it is so near the "old Roman colonies of Colonia Agrippina" and Xanten outposts of Roman conquest and settlement in Germania. Kaiserswerth is equally interesting from a mediæval standpoint, as it was the centre of the labors of Suidbert, the first Christian missionary to these parts; his remains aforetime reposed in the town church.

The ruins of the once celebrated Imperial fortress, Kaiserswerth, rise picturesquely at the end of the town; and, from its fallen casements and former battlements, a greeting is sent by your correspondent to the readers of the MESSENGER. Memories cluster round this old Rhineland ruin of the youthful Henry IV. of Germany, who, when a boy of twelve years of age, was enticed on a ship from this castle by Hanno, the cunning Archbishop of Cologne, and hoping to escape his spiritual overseers, sprang into the Rhine. Before the eyes of his mother, the Empress Agnes, he was forcibly taken out of the water by his enemies and carried away captive: As a result a long and terrible war raged between the temporal power of the Empire and the spiritual authority of the Church, until the palatinate became a haven of peace and the Emperor, Frederick Barbarossa. On the large stone over the ruined doorway of the castle is the following inscription: "Anno ab Incarnatione Domini nostri Jesu Christi MCLXXXI. Hoc decus imperio Cæsar Fredericus a duxit, Justitiam Stabilire volens ut undique pax sit." The mighty Hohenstaufen dynasty lives only in history: the thick walls of the Imperial Castle, Kaiserswerth, speak of a vanished glory; but the Rhine, the Rhine is the same that buoyed the Roman galley, that bore away the Hohenstaufen, and to-day loves the shore on which monuments of Christian love and charity rise over the crumbling decay of the past.

Strangely simple and unpretentious was the refounding of the great deaconess work on this historic spot. On the 17th of September, 1833, a helpless and weary female came foot and heart sore to this quiet little Rhineland town. Having been discharged from the prison at Werden, she hastened to Theodore Fliedner, the pastor of the little Protestant parish at Kaiserswerth. Heeding, neither the picturesque ruin of the castle nor the historic associations of the place, she hastened through the streets to the parsonage.

It had long been a cherished desire of this faithful minister to provide a home for such outcasts from prison, until it would be able for them to return to domestic life. His faith was loving, true and strong, but his means so limited, that he seemed helpless to render assistance to poor Mina, who sought spiritual guidance and temporal aid. It was doubly difficult for him to extend tangible aid as the region is largely

Roman Catholic and the town of Kaiserswerth, a pilgrimage, containing the reliquary of St. Suidbert.

The ready eyes of the young pastor looked to the right and left for a place to which the poor outcast could go, and appropriated to her use a little summer house which stood in the parsonage garden. This humble house, about twelve feet square, was made as comfortable as possible, and here, under the care of a friend of his wife, poor Mina was given a refuge and a home: So small was it that a ladder had to be used, in lieu of steps, to reach the loft above where Mina slept.

(Continued in next number.)

In Memoriam.

LIFE AND LABORS OF THE LATE REV. JEREMIAH HAAK GOOD, D.D.*

Jeremiah Haak Good was born in the town of Rehrersburg, Berks county, Pa., on the 22d day of November, 1822. His parents were Hon. Philip Augustus and Elizabeth (Haak) Good, to whom were born nine children, of which Jeremiah was the fifth in the order of their birth. When but a lad he was left an orphan, and found a comfortable home with a paternal uncle, who resided in the city of Reading and was in quite good circumstances. Observing the high order of intellect that his nephew possessed, he decided upon educating him and thus qualifying him for some eminent station in life. Besides this, the foster-father was so well pleased with the progress made in the common school by the youth of his adoption, that he by will, if I remember, provided for his support while in the pursuit of a collegiate education. This very generous act was highly appreciated by the beneficiary, especially in view of the fact that he had no other resources from which to draw while prosecuting his college studies.

In the Fall of 1838, before he was quite sixteen years of age, he entered Marshall College, at Mercersburg, Pa., in the Freshman class. After four years of study and toil he graduated in the classical course with a class of nine young men, among whom there was not an inferior mind. The valedictory address, then the highest class honor, was awarded him by the faculty, and he won his laurels in a contest with competitors that afterwards became celebrated in the different professions and callings of life. At the time of his graduation, in the Fall of 1842, before he had quite reached his twentieth year, he was appointed Sub-Rector of the preparatory department, by the Board of Trustees of his *Alma Mater*, and one year later became Rector, which position he held until the close of the collegiate year in 1846. While engaged in teaching he also pursued a theological course in the Seminary, where he sat under the instructions of Professors J. W. Nevin and Philip Schaff, whose renown as scholars and theologians has become world-wide. He graduated in this school of the prophets in 1846, in the twenty-fourth year of his age. In the same year he was ordained to the office of the holy ministry, which completed his equipment for his life's work in that responsible position.

While the field of his future labors was not the world, it was destined to be a very extensive one. He was directed to it by Prof. Schaff, who had made a tour of inspection in the West and found the need of more educated ministers occupying the territory that he traversed. At his urgent request, his pupil, who was a stranger anywhere beyond the borders of his native State, sought an outlet for his varied talents in this the State of his adoption, which he found in the city of Lancaster, where he was thrown into the society of Ohio's best men and families, and was tested by their judgment.

He at once became the pastor of the Reformed church there, and set to work earnestly in advancing its interests. This,

* Discourse delivered by Rev. L. H. Keafauver, D.D., at the funeral, Tiffin, O.

Continued on Page 12.

The Family.

"CROWN HIM LORD OF ALL."

BY M. H. I.

We turn from the glare and the glitter
Of folly and fashion and fame,
As night drops its sombre-hued curtains
O'er mansion and cottage the same.
We turn to the rest and the home friends,
To peace which the world cannot give;
And in the hearth-depths comes the ques-
tion,—

Oh, who for self only would live?

Unless we can make the world brighter
By lights in your corner and mine,
Which small though they be, grow to
greatness

As into dark places they shine,
Unless we can live for our Father,
And, loving Him, work for Him, too,
This life, with its blessings and beauty,
Is lost, and no future in view.

Praise God! for the glories around us
Of seasons that pass one by one;
For storm-cloud and tempest and billow,
For rainbow and starlight and sun.
His love bringeth peace amid shadows;
Oh, trust Him, whatever befall!
'Mid gladness, 'mid sorrow,—at all times,
Our Saviour we'll "crown Lord of all!"

ONE DAY.

Helen King lay in the hammock, thinking. It was a warm July day, and not even her favorite Ivanhoe could interest her. Her particular girl friends were away for the summer, and Quincy was always a dull place in summer. Her friends' letters were full of fishing parties, tennis, boating and lawn fetes, yet here she was compelled, by the state of the family purse, to stay at home, with not even one brother or sister to keep her company, or tease and torment her, as the case might be.

Oh, for something to do! If she were a knight of the olden time now, in the chivalric and romantic past, how many adventures would come in her way! Ivanhoe was her ideal, and she pictured to her only too fanciful mind the many poor and helpless beings she would succor in the most daring manner. But what could any one do in dull and commonplace Quincy in this frightfully modern, practical, stirring America? Sew a little, read a little, sleep and eat. She would do something besides think of the heat and be food for a hundred flies. There was no one she could help; but here a remorseful thought came to her mind—Miss Schofield, always confined to the house, part of the time confined to her bed. How long it had been since she had called there with her mother, and promised to come soon again, and now months had passed and she had hardly thought of her since.

She hurried to the house. "Mother," she said to the lady sewing by the window, "Mother, if you don't need me this morning, I'm going to see Miss Schofield."

"That's right, Helen, I'm ashamed to think how long it has been since I was there. Wait a few moments," she added as she left the room.

By the time Helen was ready with a new magazine and a bouquet of lovely flowers, her mother added a basket of fresh red raspberries and cherries from their own garden. Thus equipped the maiden set forth, a very modern, meek female Ivanhoe, it must be confessed.

"Oh, I am so glad to see you," said Miss Schofield, in a tone of relief. "I've been very lonely, and was longing for some one to drop in."

She was lying on the lounge, a pale, not pretty woman, of an uncertain age, but with eyes and expression beyond the ordinary. Helen, who had felt somewhat embarrassed, was at ease in a few moments. The flowers and fruit having been duly admired, were arranged on a low table near the lounge, where Miss Schofield could rest her tired eyes by looking at them. Then Helen's large hat was slipped off, and, seated in a low rocker, she was soon talking to Miss Schofield in a most animated manner, all about her friends and what they had planned for the fall and winter, and how dull her life was. And Miss Schofield suggested new books for their literary club, and several original new ideas for their recreation club, and new music for Helen herself to learn, and finally proposed to the young girl to read French with her twice a week—"that is, when I am able, sometimes I'm suffering too much to see any one, but that isn't often." Helen was delighted. She had made considerable progress with her French, and this means of keeping it up just suited her.

"I've just sent for such a pretty story of the Franco-Prussian war, and we must begin with that," said Miss Schofield, and then the conversation fell upon books and magazines, and before she knew it Helen opened the magazine, and saying, "Just let me read you this," plunged into a certain article, reading distinctly and with expression. Then Helen saw that Miss Schofield was getting tired, and took her leave.

"Thank you, dear, for such a bright visit," said Miss Schofield, holding Helen's hand in hers, "it has been a bit of green in the midst of the desert for me; and while you read a thought would come into my mind, and I wondered if it wouldn't be too great a favor to ask of you?"

"Tell me," said Helen, smiling, "I would love to do something to please you."

"It was this," said Miss Schofield, in a hesitating voice: "Mr. Riley is blind, you know, and his wife told me how he longed for a fresh young voice to read to him. You've heard what a great student he has always been; and it's such a dreadful thing for him to be deprived suddenly of so much. Would you be willing to go over there on your way home and read to him as you have to me?"

"Oh," said Helen, shrinking back, "I really couldn't—to Mr. Riley—indeed, Miss Schofield, my

voice would just die away to a faint squeak from pure fright."

Miss Schofield's face fell. Helen could not bear that look of disappointment long. "Well," she exclaimed, desperately, "I'll do it—to please you."

Mr. Riley lived in a handsome brick residence not far from Miss Schofield's.

"What would Lou Baxter say if she saw me now?" thought Helen, "this is summer recreation with a vengeance," and she rang the bell with a sinking heart.

How she made known her errand she could hardly tell; but a few moments later she was sitting in the handsome library, with Mr. Riley alert and unbending, opposite her. Her cheeks were flushed, her voice husky, but she went bravely through articles which, it must be confessed, were not thrillingly interesting to a girlish mind, gaining courage and self-possession as she read, till the clock struck the half hour—half-past twelve.

Far different from Miss Schofield's, but just as heartfelt, were Mr. Riley's parting words: "Thank you very much, Miss Helen. I don't know when I have enjoyed an hour and a half more, since—since—my trouble," he said, as he led her to the door.

"Mamma," said Helen, as she stoned the cherries for tea that afternoon on the side verandah, "this has been a real exciting day." She shook her head at her mother's broad smile. "Yes, it has been, and you don't know how it has stirred me up, and not the wrong way either. I haven't minded the heat much, and I know the summer won't be long enough for all I have planned to do—reading to Mr. Riley twice a week, practicing those new pieces Miss Schofield is to send me—I never dreamed she knew so much—reading French twice a week, hemming those new napkins for you, reading Robert Falconer to you in the evenings, now that papa is obliged to be away so much—and—and—there's papa," and away went Helen, cherries and all, to meet her father coming up the gravel walk.—*The Church.*

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A TRUE WIFE.

It is not to sweep the house, make the bed, darn the socks, and cook the meals, chiefly that a man wants a wife. If this is all he needs, hired help can do it cheaper than a wife. If this is all, when a young man calls to see a lady, send him into the pantry to taste the bread and cake she has made, send him to inspect the needle-work and bed-making, or put a broom in her hand and send him to witness its use. Such things are important, and the wise young man will quickly look after them. But what the true man wants with a wife is her companion-

ship, sympathy and love. The way of life has many dreary places in it, and a man needs a wife to go with him. A man is sometimes overtaken by misfortunes; he meets with failure and defeat; trials and temptations beset him, and he needs one to stand by and sympathize. He has some hard battles to fight with poverty, enemies, and sin, and he needs a woman that, when he puts his arm around her, he feels he has something to fight for; she will help him to fight; that will put her lips to his ear and whisper words of counsel, and her hand to his heart and impart inspiration. All through life, through storm and through sunshine, conflict and victory, through adverse and through favoring winds, man needs a woman's love.

A BAD HABIT.

"Of course, it will rain to-morrow just because I want to go to town."

I suppose you constantly hear people say such things as that; probably you say them yourself. It is a general custom, even with good Christians, and apt to be accepted as quite innocent. To me it seems particularly wrong and particularly ungrateful. Any Christian will admit that God is strangely careful for our little pleasures, not only that He gives us life and breath and all things, but that he makes the ins and outs of everyday matters fit comfortably together so many times when we had every reason to fear a painful jar, that He seems, so to speak, to go out of His way to please us; and then we glibly assert at any minute, a sort of rhetorical flourish, not even with a bitter pang showing the temptation of bitter feeling—"It will be sure to be that way, just because I want it this way. It is always so."

To think of such a habit carried on through a lifetime! in the face of God's watchful kindness! I wonder that we are not afraid. I wonder still more that we are not ashamed. It would be so much more natural, and so infinitely sweeter, to take things as a matter of course what is really a matter of course, that "He careth for us;" in little things and in great, in all things that we ourselves care for.

Perhaps I turn the verse aside from its main meaning in the apostle's arguments, but I know I can use it as a thanksgiving: "Every good gift and every perfect gift cometh down from the Father of lights." It is a verse which the weakest Christian can gloat over. Dwell on the words, "every good gift," "every perfect gift," "cometh down," nothing withheld; He is the giver of every good and every perfect gift.

Suppose an earthly friend unweariedly worked for our good, would we lightly accuse him before his enemies of always thwarting us in trivial mean ways! How can we so misrepresent our Heavenly Father, "the one whose name is Help," "our friendly God?"

Youth's Department.

NED AND NORA.

Ned and Nora sat at home
On a rainy day;
Ned was sulky, for mamma
Wouldn't let him play
In the garden soft and wet
With his bat and ball;
So he hid his sulky face,
Turned it to the wall.

There the thought of foolish things
He would do or be—
Thought he'd run away from home;
Thought he'd go to sea,
And become a sailor great,
Strange lands to discover;
Or he'd go and drown himself,
Just to spite his mother.

Then his sister Nora came,
Took him by the hand,
Looked him kindly in the face,
Made him understand
What a naughty thing it was
Thus to be so rude,
When mamma kept him in
Only for his good.

And she brought a book and read,
Read a story true,
Of the sad fate that befell
An old prophet, who
Tried to run away to sea,
But was made to rue it.
Neddy listened, then he said
He guessed he wouldn't do it.

"ONLY FIVE MINUTES."

"You have been stopping on the way, Tom," said a poor widow to her son, as he gave her the article he had been sent for. "Why don't you come straight home, when you see my time is so precious?"

"I did so, mother, until I met Charlie Adams," he replied; "and then I stayed only five minutes, to show him my new knife."

"Only five minutes," repeated the widow, "means a great deal, when you come to reckon them all up."

Tom Price looked at his mother as if he had not understood her.

"Just reach down that slate," added the widow, "and then you'll see what I mean."

Tom had his slate on his knee in a moment. "What am I to put down, mother?"

"Well, begin with five, and then tell me how many minutes you waste in a day."

Tom wrote the figure, scratched his head, and looked into the fire.

"Would thirty be too many?" asked his mother.

Tom did not think so.

"Very well," continued Mrs. Price, "there are three hundred and sixty-five days in a year; and half an hour for each day gives a total of one hundred and eighty-two and a half hours, or upwards of fifteen days of twelve hours each, lost in twelve months."

Tom Price put his pencil between his lips and stared at the sum before him.

"Suppose you put down two hours for each day, instead of thirty minutes," added his mother, "that will show a loss of more than sixty days in the year."

Tom Price was a sharp lad, and

soon proved the truth of the widow's statement.

"So it does, mother," he said.

"But when I send you for anything I want, and you stay loitering in the street, my time has to be reckoned in as well as yours; hasn't it?"

Of course Tom couldn't deny that.

"Then try and remember," said the widow, "what a serious loss even five minutes are to me. You know, my boy, how very hard I have to work to pay my rent, buy bread, and keep you at school; so you should endeavor to help rather than to hinder your poor mother."

"I'll run all the way the next time I go," said Tom.

"No, no; I don't want you to do that. I only want you to bear in mind that our lives are made up of those minutes, and that we cannot afford to throw them away just as we please."

Like a sensible little fellow, Tom Price took his mother's lesson to heart; and it was a long, long time before he was again heard to use the words, "Only five minutes."

Let our readers also reflect on the value of precious time, so as to improve it to the best advantage. And let them remember that to help us in this, as in every duty, we need God's grace; and this we shall receive if we ask it in the name of Christ. He only can "so teach us to number our days that we may apply our hearts unto wisdom."

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FULL, YET ROOM ENOUGH.

"Mamma," said six year-old Fred, "I can't love God and you both, so I'll choose you."

"Why, my child! what do you mean by saying that you cannot love both?"

"'Cause that's what the Sunday-school lesson says; it says that I must love God with all my heart, and there isn't but one 'all' to it, so if I love him with all, there won't be one bit left for you."

Mamma laughed, and only asked Fred to come with her. Going to the cellar, she quietly asked him to help her fill a large pan with potatoes.

"There," said he, piling on the last big fellow, "it's full."

"Full, yet there's room," answered mother, as she next took a bag of beans and commenced to shake them into the big crevices between the potatoes. She poured and shook until a quart or more had disappeared, and the pan was specked with white.

"Neither is it full yet," she said; and taking up a shovelful of sand, she scattered that over the pan, and it, too, disappeared, and another after it.

"Not full yet," she said again, as she took up a cup and began pouring water on the pan: and she poured and poured until several quarts were gone.

"Now, you see how a thing can be full, and yet hold more—of something else. So your heart may be full of the love of God and plenty of room left for me, and papa, and sister, and play and books."

RELIGIOUS LIFE.

The ills we see,
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong,
Have all one key.
This strange sad world is but our Father's school;
All chance and change His love shall grandly overrule.
What though to-day
Thou canst not trace out all the hidden reason
For His strange dealings, through the trial season?
Trust and obey;
In after life and light all shall be plain and clear.

GOD'S BIRD.

A little Indian girl, the daughter of a chief in the Omaha tribe, who was being educated in a city, tells us this story, to show how she had learned that all living things belong to God:

"I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying hurt on the ground. It was a fledgling that had fallen from a tree, and fluttered some distance from the nest.

"Ah!" thought I, 'now this is mine.' I was delighted, and ran about with the little creature in my hand.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird of mine," I said.

"He looked at it. 'No it is not yours. You must not hurt it. You have no right to it.'

"Not mine?" I said. 'But I found it. Whose is it?'

"It is God's. You must give it back to him."

"I did not dare to disobey. 'Where is God? How shall I give it back to him?'

"He is here. Go to the high grass yonder, near its nest, and lay it down, and say, 'God, here is thy bird again.' He will hear you."

"I went to the tall grass, crying and awed, and did as he bade me. I laid it down on the grass, in a warm, sunny spot, and said, 'God, here is thy bird again.' I never forgot that lesson."

Is not this a beautiful lesson? And have all your dear children learned, we wonder, that the dogs, and the cats, and the birds, and every living thing, belong to the great and good God?—*Selected.*

THE REWARD OF PERSEVERANCE.

At one of the mills in the city of Boston, a boy was wanted, and a piece of paper was tacked on one of the posts, so that all the boys could see it as they passed by. The paper read:

"Boy wanted. Call at the office to-morrow morning."

At the time named there was a host of boys at the gate. All were admitted; but the overseer was a little perplexed as to the best way of choosing one from so many, and said he: "Now boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with a stick a little distance from the tree should have the place.

The boys all tried hard, and, after three hard trials, each failed to hit the nail. The boys were told to come again the next morning, and this time, when the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy, looking up with tears in his eyes, said: "You see, sir, I have a mother, and we are very poor. I have no father, sir, and I thought I would like to get the place, and so help all I can; and, after going home yesterday drove a nail in the barn, and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place.

Many years have passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills, he was the first to step forward with a gift of \$500 to relieve the sufferers. His success came by perseverance.—*Anon.*

Pleasantries.

"Say, John, is your sweetheart a factory girl?" "Yes, William, satisfactory."


Irate Student: "Don't you ever sweep under the bed, I'd like to know?" "*Calm Goody:*" "I always do; I prefer it to a dustpan."


An old colored minister invariably begins his sermons with this sentence, "Brethren, my sermon is based upon the following text."


The last new witty phrase evolved in the political discussions of England, is from Sir Henry James, who characterizes noisy pretense which covers no real power, with the expression "Samson with a wig on."

Curious typographical errors and verbal combinations often occur even in Church papers. The New York Churchman recently reports that "at St. Thomas's Church, Homestead, Maryland, the Rev. Wm. Brayshaw, rector is at once to be re-shingled and otherwise repaired, and bids are now in hand; the cost will be some \$600.

NOTICE.

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THE REFORMED CHURCH MESSENGER.

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, FEBRUARY 15, 1888.

ON THE HOLY MOUNT.

It is peculiarly unfortunate when critics attempt to explain the miracles of the New Testament and then afterwards to tell what they were. It is nothing less than the old vicious method of interpreting the phenomena of nature before its facts were carefully studied and investigated. It amounts to a reconstruction and not the faithful interpretation of the record or lesson set before us to learn. The true process of learning and adding to our wisdom or knowledge is just the reverse of that which such critics adopt. The miracles of Christ should first be carefully studied in their connections and bearings; we ought to know when, and where, and how, and why they were performed; and then to look at them in their intimate relation to the Person and work of their Divine Author. Having thus penetrated into their animus or interior character we shall have a proper conception of what they are in themselves, and if we can in any measure explain them afterwards, so much the better. With such preparation we may speculate with safety.

Strauss, standing on the plane of mere nature, would have us to believe that the Transfiguration was a very simple occurrence, somewhat exaggerated by the imaginations of the disciples and of others that followed them. The disciples had slept soundly in their bed-chamber on the mountain, and did not awake until the rising sun darting his beams through the forest, lighted on the person of Christ who stood on a rock between them and the sun, and made him luminous. Moses and Elias were probably clouds that seemed to be floating around him. Thus the naturalist explains away all the mystery and the miracle likewise.

The rationalist takes a different view of the subject, and makes the whole transaction something altogether inward, mental, without anything real on the outside of their own minds. They did not awake at all. They had a magnificent dream or vision, which corresponded to something like it in the spiritual world. How they came to have the same dream, how they came to exchange notes, why they believed that they saw everything with their own eyes, or why Christ told them to say nothing about the matter until he should rise from the dead, the theory does not explain. It is there-

fore just as unsatisfactory as the other, and the reader will be ready to say with a candid critic that we must either accept of this and other miracles just as they stand or reject them altogether.


But let us now look at the miracle as recorded by the Evangelists, not as something isolated but as closely connected with the other parts of Christ's life. His specific work in Galilee, including his miracles, parables and public discourses, was finished, and the time had arrived for him to go up to Jerusalem and there offer himself up as a sacrifice for the sins of the world. He had been manifesting forth his glory on an ascending scale, from one plane to another, and now it seemed eminently proper that he should be glorified on the mount as he had not been before; that he should be transfigured; that his face should shine as the sun; and that his raiment should become white and glistening. The logic of the events of his life seemed to require something of the kind, and if we bear in mind who Christ was and what his relation to his Father was, the narrative involves nothing difficult to believe. That same Father that acknowledged him as his well beloved Son as he came up out of the Jordan, repeated over him the same words on the holy mount, with the additional command to his disciples, Hear ye him.

It was something necessary for the three disciples that they should have such a vision of his glory. They had just professed their ardent faith in Christ as the Son of God, and with this faith they were prepared to hear the voice that came to him from the excellent glory, when they were with him in the holy mount. 2 Pet. 1:17-18. They never forgot it. They heard it over and over again, as a source of strength in them down to the end of their labors on earth. And so it has been to the disciples in all ages of the Church, teaching them emphatically to know him in whom they believed. Nor should we for a moment suppose that the voice from heaven and the converse with Moses and Elias had no reference to Christ himself. In his humanity, with all sufferings immediately before him, he needed light and strength for the coming conflict with the powers of darkness. The brightness streaming down upon him from heaven on the mount was needed for him likewise to throw light upon the dark scenes of Gethsemane and Calvary.

The miracle thus apprehended should present no special difficulty to the apprehension of faith or reason. Did the disciples hear and see what was said and done with their natural organs? They doubtless did, but not exclusively, or perhaps mainly by their use. It is quite likely they had slept all night, whilst Jesus waked and prayed, until near the morning dawn, when they were awakened from their slumber by the light and splendor that now encompassed them. With the outward

senses they saw and heard all that was going on; but back of these organs, there were spiritual senses of hearing and seeing that were still more active in taking in the meaning and reality of the entire scene. So it is in a certain degree with the mere natural man. With his physical organs he communes with nature, but in connection with them he possesses the organ of reason with which he sees and comprehends its mysteries. Why then should men not have spiritual organs by which with the help of their senses and their understanding, they may see into the spiritual world and discern spiritual things? In regard to this subject, Dr. Lange speaks wisely and judiciously when he says: "The seeing of the disciples on the mount was not common seeing, but a looking with the bodily eye and a gazing of the visionary perception at one and the same time. The dilemma often proposed, that such a gazing must either be merely external (objective) or merely inward (subjective) is entirely false."

The old tradition, we may add, that Christ was transfigured on mount Tabor is scarcely any longer tenable. He had been in the region of Cesarea Philippi, some forty miles from Tabor, and if he had gone to Tabor, for which there was no reason, he would have been followed by the multitudes with little rest or chance for retirement. But on one of the high places of mount Hermon near by, he could find the necessary seclusion from the world for communion with his Father and the holy prophets. It was not far for him to go. He was just where the Spirit had led him, where he could look down upon the Holy Land, and the mount where he was tempted at the beginning of his public life.

 Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

TEMPERANCE METHODS.

No observant person can any longer remain in ignorance of the broad proportions to which the conflict with the liquor traffic has grown. No longer is it confined to the centers of population, but it has extended to the villages and rural districts. The enormity of the evils growing out of intemperance are being appreciated as never before. And the stern conviction is growing, that a remedy must be found. The feeling is growing deeper, that every one must take part in this conflict. The temperance movement has taken its appeal to the highest court, the ballot box, and every citizen will be called upon to give his voice in the award. It becomes every one, therefore, as an honest man, to so study, not only the general issue, but the merits of the methods proposed, as will qualify him for a righteous exercise of his grave sovereignty.

The most radical and drastic method proposed for the cure of the evils growing out of the liquor tra-

fic, is Prohibition. This would at once transfer the whole contention to the arena of State and national politics, seeking to extirpate the wrong by constitutional amendment. One merit of this method is, that it aims at the centre. It manifests however, a spirit of impatience with subsidiary methods. It rightly seeks a radical cure for the evil, but it ought to recollect, that it is very seldom that history goes straight to the mark, but reaches it rather by gradual and often indirect approaches. A skilful general will rather seek to dislodge the enemy by strategic and flank movements, than by hurling his columns against bristling fortifications, at fearful and bloody cost. A curious illustration of this mistake we have in the fact that this method most vehemently discards all taxes, and license of the traffic, upon the ground that these give it a legal status, just as though it would not be equally legal, were it without license free to all. The removal of all restraint, would open the flood gates of evil, and while it might perhaps hasten prohibition, it would be at most terrific cost. The State of Ohio tried this experiment, and was forced to abandon it.

Another method proposed is Local Option, or local prohibition. To this it is objected, that it is ineffectual, also that it is easily evaded by the saloon. These objections are not without weight. A county or a district having adopted local option, adjacent to license counties, will find the law measurably futile. But on the other hand it can truthfully be said, that while victims of the habit of intemperance will procure their destruction at any price and expense, the suppression of the traffic as a temptation to those yet free, is of immense importance. The average lifetime of a saloon customer is short—very short. There must be a rapid enlistment in any case, if its trade would not speedily fail. These new customers must come from the ranks of the boys, and it is just the saloon which entices the boys into the formation of bad habits and lures them on to destruction. It is the presence of the saloon which makes it a temptation; at the distance of numbers of miles, its evil power in this regard is vastly abated. But this advantage may be largely compromised, if there be not at hand a public sentiment and courage to enforce the law. Not long since in a local option town a whole batch of indictments were thrown out of court, because of a failure to convince the jury that a tincture of ginger is *intoxicating*. They might just as well have raised the question whether, whiskey percolated through peppermint leaves or cinnamon bark, was intoxicating. Every subterfuge and technicality will be resorted to, to defeat the law. But withal this, these experiences are educational, and serve still more to unmask the animus of this infamous traffic, and thus lead on to its destruction.

The last method we notice is

High License. This method has awakened the most bitter hostility of the extreme prohibitionists. In their inconsiderate opposition to license some have gone so far as to place license to sell liquor, upon the same moral plane with license to keep a house of ill-fame, as though a privilege which becomes bad in consequence of its abuse and evil consequences, were of the same moral order with one which is evil *per se*. The liquor traffic has come to be an intolerable evil in its results and the time is drawing on for its abatement or total extinction. We think that ultimately it will be seen that prohibition or its equivalent is the effective remedy. But of one thing we are assured, that that day has not yet come. There are tens of thousands of good men who have not yet reached that conviction. High License may not prove adequate to the full task before it, but it were rash to say that it will not contribute to that end. Such a law as is now going into effect in the State of Pennsylvania, will, on the one hand, serve to thin the ranks of the candidates for a drunkard's grave, while on the other, it will urge the saloon to a fuller revelation of its dark spirit, and thus push onward its advance to judgment. Meanwhile a more mature public sentiment will be developed. If it should do no more than this, yet this is much, and much needed.

FROM NAZARETH TO CAPERNAUM.

The first period of Christ's public life commenced with his baptism in the Jordan in the summer or autumn of the year A. D. 26, and continued for about one year and a half. He spent the greater part of it in Judea, at Jerusalem, at the Passover, or along the Jordan, laboring somewhat in the legal spirit of John the Baptist in calling men to repent and prepare for the kingdom of heaven which was at hand. He performed some miracles at Jerusalem and one at Cana of Galilee, which were merely the beginning of many others that were to follow. At first he appears as the Morning Star rising over the night of spiritual darkness, which ushered in the dawn and the sun-rise of the new dispensation. The morning of his ministry shone brighter and brighter unto the perfect day. According to a divine order, the forenoon of his life passed over into mid-day when he was driven from Nazareth to seek a new home at Capernaum. The Baptist had continued to decrease, and was already confined as a prisoner in Herod's castle at Machaerus, east of the Dead Sea; and now the time had arrived when Christ was to increase more and more, and thus to advance his kingdom to a higher stage of development.

In Galilee, with his centre of labor at Capernaum, he continued his public ministry for another year and a half with general favor and re-

markable success wherever he went. He healed all the sick that came to him suffering from incurable diseases; he gave eyesight to the blind and hearing to the deaf; cleansed the lepers; rebuked the elements, winds and waves; fed vast multitudes with a few loaves and fishes; cast out demons; and raised the dead to life again. He had visited all the cities and villages or towns in Galilee, preaching in their synagogues; and had traveled as far as Tyre and Sidon, crossed the Lake of Gennesaret and preached throughout the region of the Decapolis, everywhere looking after the children of Abraham and assuring them that the promise made to their fathers was now to be fulfilled. Those who believed on him and attained unto eternal life were, however, comparatively few; and if we were to judge of his work by its results in Galilee, we would be inclined to say that it was in a great degree without corresponding results; that his field of labor was utterly unworthy of him—too narrow and circumscribed for one so exalted. But he well knew that what he said and did in such a corner of the world as Galilee would be published in all lands and in all ages, wherever his gospel should be proclaimed. His work was well done for the world as well as for Galilee; and now after the toil and labor of his mid-day sun were over, it was becoming that he should be glorified in the presence of a few of his disciples and of Moses and Elias, the representatives of the law and the prophets. The scene on the high mountain was a typical coronation to himself as well as to the universal Church of all ages. Two of the saints that had slept came back to witness it in behalf of the old dispensation and to testify of it to that which was to follow. The voice that came from the excellent glory once more proclaimed that he was the well beloved Son of God, and with this installation the Messiah was made King in Israel. It has ever since been the mission of the Church as it is now the privilege of all true Christians to complete this inauguration and crown him Lord of all. This they are now doing by their faith and good works.

CHEAP PAPERS.

The demand at present seems to be for cheap papers, and some publishers seem to be willing to satisfy that demand, in order, they think, to increase their circulation and fill their coffers. To do this they must use patent outsides, poor paper and ink, and admit all kinds of advertisements for which they receive large sums of money. Religious papers have even resorted to some such means to give their patrons a cheap paper, thinking they will thus increase their circulation and have more money in the way of profit at the end of the year. The *Interior* (Presbyterian), of Chicago, having made great improvements in its contents and make up, the *Advance* (Congregational), of the same city, in noting them, says it expects to keep far ahead. To this the *Interior* replies, "In good truth, we wish it to be so." What follows upon the subject we give below, feeling certain that every right-thinking one will admit the truth of all that is said. It is not necessary for us to add anything more. The reader can make the proper application:

"We have gone to the successive generations of proprietors of the *Advance* and said, 'Don't cut your prices on any account—but improve

your paper.'" No Presbyterian or Congregationalist wishes to save one cent or two cents a week at the expense of stingy his religious paper down to parsimony and poverty. There is no conceivable 'economy' so petty, and at the same time so blindly wasteful, as that of saving a cent, or two cents, at the expense of the most important spiritual, moral and intellectual instructor, next to the Bible, that can come into the home. Presbyterians and Congregationalists know this, and so it comes to pass that a journal which appeals for favor to their parsimony gets no response, because no such parsimony exists. The loss to the family by cramping and impoverishing the religious paper is only a part of the total loss. It prevents the paper from paying its contributors—compels it to pass the injustice which it, itself, suffers along to others. It gives the impression that the denomination to which it belongs is rich-stingy, or rich-selfish, or rich-worldly, or rich-ignorant; that it cares less for the kingdom of Christ than for fashion, art, or politics. But the truth is, that the Presbyterian and Congregational public prefer to pay reasonable prices for their religious papers and to have good ones. That is proved by the fact that the papers which charge fair living prices, two and a half and three dollars, have from double to ten or twelve times the circulation of the cheaper papers—vastly larger circulations. They will pay the fair price more readily and cheerfully than they will pay the stingy price. They know that a good paper cannot be made for a bad price, and they want a good paper. When the *Advance* outranked any religious paper west of New York in circulation—as it did sixteen years ago—and was far above any of them in ability and finish, it charged three dollars a year. When its cut its price, it cut its circulation. Now, what ought the *Advance* to do? Clearly to go back to the principles on which it stood as the queen of the American religious press."

From the Synods.

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SOWING AND REAPING.

Few things are more important in the whole round of the farmer's work than sowing. Indeed it may be said that his work chiefly consists in sowing and reaping. What he does besides these two things is in order to them and is of account mainly to the extent in which it has a bearing upon them. It is not at all strange therefore that these two things occupy a prominent place in the word of God, and especially in the teachings of our Saviour, as illustrations of that which belongs to the work of the kingdom of grace. There is a moral seed-time and harvest, and many of the prominent features of the natural sowing and reaping are also equally prominent as characteristics of the moral sowing and reaping.

In nature and in morals that which is harvested is of the same kind as that which is sown. In his youth Jacob deceived his aged father. When he himself became an old man he was deceived by his own

sons with reference to the fate of Joseph. The Jews crucified their Messiah. Forty years afterwards thousands of them suffered the same agonizing death at the hands of the Romans, who were enraged at the obstinate defence which they made of their city, and who thought to strike terror into the hearts of those upon the walls by the ignominious execution of their friends. Christ died for the salvation of the human race. For his sake multitudes of men and women have laid down their lives, and unnumbered multitudes have spent their lives in his service. St. Paul sets forth the principle which governs where he says, "Whatsoever a man soweth that shall he also reap."

Men have no difficulty in understanding and acting upon this rule in nature. If a harvest of wheat or corn or oats or grass is desired, we must sow that kind of seed. No one is so foolish as to look for a harvest different in kind from the seed which he had sown. But how many persons, young and old, sow the seed of wickedness, and yet have a vague expectation of reaping the fruits of righteousness? Men will violate God's laws, persistently and defiantly, for a long life-time, and still hope to escape the wrath of an offended judge at last. Such a state of mind can only result from a willful ignorance of the correct philosophy of life and the plain teachings of the Bible.

When seed is sown into the ground we look for a multiplication of that seed against the time of harvest. The reaping is thirty, sixty, or a hundred fold the quantity of seed sown. It is upon this principle that the labor of the agriculturist is remunerative. This law is well understood in nature. But how is it in life? Persons are frequently very much astonished that heavy punishment should fall upon them for what they are disposed to regard as slight errors in conduct. The cause of such astonishment is easily explained. Two mistakes have been made. The first was looking upon anything that God has forbidden as a slight error. All violation of law is a sin against the most high majesty of God, and is therefore grievous in its character. The second mistake was in not remembering that sin and its consequences, as well as goodness and its rewards, are of the nature of sowing and reaping, and that the harvest is a manifold increase upon the amount that is sown.

The crime of a moment is punished with years of imprisonment. A few short years of unlawful indulgence results in a life-time's misery. Three score years and ten of ungodliness will be followed by an eternity of deprivation and woe. On the other hand, our well-doing will also bear abundant fruit. Every word fitly spoken, every sacrifice honestly made in a good cause will bring an abundant reward. A life of self-denial in God's service will secure an eternity of happiness at his right hand. However remarkable this is, it is only in harmony with this common characteristic of sowing and reaping, namely, that we reap much more than we have sown. "For they have sown the wind, and they shall reap the whirlwind."

The reaping does not follow immediately upon the sowing. The seed sinks out of sight. The new plant has its deliberate beginning, its slow growth and its final perfection. There is a process of development and time is required, and frequently a great deal of time. "The husbandman waiteth for the

precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." There are no quick returns and small increase here. The increase is large, but the returns come in slowly.

This also is frequently overlooked in the moral sowing and reaping. A young person will do what is preached against by the minister, condemned by the Church and forbidden by the Bible, and when he experiences no immediate bad results, he will conclude, that evil consequences, from such a course, are all a myth. So men say in regard to the future rewards and punishments, "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." But such conclusions do not commend themselves to the wise. They are short sighted and based on limited experience. It is the law of evil seed to bear evil fruit, and although months and years and centuries pass by, we have every reason to believe that the harvest will eventually come.

No one can deny the facts here briefly touched upon. And they constitute if properly weighed, the most solemn warning against evil doing, and also the greatest encouragement to those who are engaged in doing what is right. L.

Poetry.

JUST FOR TO-DAY.

HELEN O. KREHBIEL.

Lord! for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray,
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for to-day.

And if to-day my tide of life
Should ebb away,
Bid me come safely home to Thee,
Sweet Lord, to-day.

So, for to-morrow and its needs,
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—N. Y. Tribune.

Personal.

Dr. Wayland Hoyt, of this city, declines the call to the Second Baptist Church, St. Louis.

The Rev. Dr. Furness, of this city, eighty-six years of age, and still a vigorous and entertaining preacher, delivered his first sermon sixty-five years ago.

Professor Maria Mitchell, LL.D., surprised Vassar College lately by resigning a professorship which she has adorned through all the history of the College. She felt bound to do this solely on account of the condition of her health and her advanced years.

The death of Senator MacMaster is a great loss to the Baptist Church of Can-

ada. During his life he was a munificent contributor to all the funds of the Church, and by his last will and testament he bequeathed \$800,000 toward the endowment of a University.

The Rev. Dr. E. P. Goodwin has recently completed the twentieth year of his pastorate of the First Congregational Church at Chicago. Only two ministers have been settled in that city longer than he—Bishop Cheney, of Christ Reformed Episcopal Church, and the Rev. Dr. Locke, of Grace Episcopal Church.

The death of Dr. Asa Gray adds another to the great losses the American scientific world has sustained within ten years. He certainly has left behind him no man who surpasses him in eminence. In his own field of botanical research, he was at once the best systematic writer we had, and one of the ablest investigators. It was a fitting honor when the Smithsonian Institute chose him as a regent to fill the place of Agassiz.

David Whitmer, the last survivor of "the three witnesses" who swore that an angel appeared to them and testified to the truth and inspiration of "The Book of Mormon," died at his home in Richmond, Mo., January 23d, in his 84th year. He maintained to the last the truthfulness of his testimony as to the angel, though he left the Mormon body many years ago, on account of its departure from the original Mormon belief. He had in his possession the manuscript from which the first edition of "The Book of Mormon" was printed, at Palmyra, N. Y., in 1830. Many efforts have been made to obtain this MS. for the purpose of comparing it with the present text of the Mormon inspired oracle, but no persuasion could prevail with its owner to permit its being removed from his possession.

Science and Art.

Professor Ramsey thinks that color-blindness is a defect of the brain instead of the eye.

A very useful polishing powder for metals and glass is made of finely ground glass mixed with a small proportion of dried soda ash.

Austrian engineers speak favorably of Gieszl's pilot engine for preventing railway collisions. It is worked by electricity, under the control of the engineer, and is run at any desired distance in front of the train, which it stops automatically on encountering any obstacle.

A very simple æolian harp may be constructed as follows: Wax a piece of button-hole twist about two and a half feet long. Tie each end strongly to a small peg, and thrust the pegs down the crevice between the two sashes of a southern or western window, stretching the silk as tightly as possible. The sweetness and variety of the tones the wind's playing upon it will produce are quite surprising.

Any old subscriber sending us the name of a new subscriber and \$3.50 cash will receive credit for one year on his own subscription.

Items of Interest.

There are now 1375 pupils in Girard College. During the past year twelve were expelled, and 157 new ones admitted.

The building for the Ramona Indian Girls' School at Santa Fe, New Mexico, commemorating Helen Hunt Jackson, will cost \$30,000. It will accommodate 150 pupils.

Among Mr. Whittier's birthday presents is a balsam pillow, embroidered with pine cones. The balsam grew by the grave of

"H. H.," in Colorado, and the pillow was made by an Indian girl.

For the delight of those who love mystical meanings we may mention that in the designation of the present year we have a one and three eighths—a trinity and a unity. The numerical value of the Greek name of our Lord is 888.

A Woman's Jubilee, to celebrate the progress of the female mind in knowledge and the female character in its progress and leadership in great benevolent activities in the United States, during the last half century, will begin in Washington March 25, 1888.

Fall Brook, Cal., is a prohibition town and all deeds to town lots forever forbid the sale of liquors. A company is now building a hotel there to cost about twenty thousand dollars, to be named the Frances E. Willard. This will be a prohibition house and no wines will be allowed in it.

In 1809 Thomas Leiper exhibited running in the yard of the Bull's Head Tavern, Third, above Callowhill street, Philadelphia, an experimental tramway line. The rails were of wood and it was intended for freight. Mr. Leiper afterwards built a similar railway to convey stone from his quarry in Delaware county.

An Ancient Chair.—What is probably the most venerable piece of furniture in existence has just been deposited in the British Museum. It is the throne of Queen Hatasitu, who reigned in the Nile Valley some 1600 years before Christ and 29 years before Moses. This now dilapidated object seems to be of lignumvitæ, the carvings of the legs being inlaid with gold, and those of the back with silver.

A Boston woman is credited with having invented a new way of making herself useful and making money at the same time. She studies the newspapers, posts herself on what is going on in the world, uses the scissors freely, pastes, writes and revises carefully until she has a condensed digest of the live topics of the day. This she reads to a class of wealthy women, who pay her well for furnishing them with information concerning what they ought to be able to talk intelligently about.

Hints and Recipes.

WARTS.—Touch them once a day with the oil of cinnamon. This will dry up all the small ones. Large ones after a week of this treatment should be soaked in warm water a short time, then scraped with a knife, then touched with the oil. Care should be taken that the oil does not touch any part of the hand except the wart.

A SIMPLE CURE FOR CROUP.—Mothers with young children will do well to remember that one-third of a teaspoonful of powdered alum, mixed with double the quantity of sugar, will give almost instant relief in croup. It is also good for a hard cold, as the smallest children take it without trouble, and it enables them to eject from the little stomach what cannot be raised in any other way, and relief follows as a natural consequence.

CHOCOLATE CREAM CAKE.—To the yolks of four eggs, well-beaten, add two cups of white sugar, one cup butter, one cup sweet milk, three cups flour, having in it one measure Banner Baking Powder, then add the whites of four eggs well beaten; bake in jelly-cake pans.

For the Cream.—To four ounces of plain chocolate grated, add one cup of white sugar, two tablespoonfuls corn starch, one cup sweet milk, one tablespoonful extract vanilla; mix well together, and boil until it thickens, stirring constantly. When cold, spread it on the layers of the cake.

Farm and Garden.

A Wisconsin apple grower says he made his money by reducing his orchard fifty per cent. and giving the part which he reserved the same amount of care formerly spread out thinly over the entire field.

If you do not wish to be backward with work in spring, do all your pruning and cutting back now, as the work cannot be done should the season be warm. To begin spring work should be to work the ground, not the trees or vines.

Cows need light, not only for their own health and comfort, but because good butter cannot be made from the milk of cows kept in dark stables. Air, light, cleanliness, warmth are four essentials of a cow stable where cows are kept for profit.

Cut out the lower limbs from the evergreen trees if too thick. Trim the hedges and get them in shape. This is an excellent season for repairing the fences and buildings. If deferred, the spring with its hurry will allow no time for such work.

A compost heap is rather unsightly, but if placed in the back yard or behind the barn, it will not annoy any one. Tops from beets, cabbage leaves, and other refuse matter should be thrown on this heap; all will help to make a valuable pile of manure which can be utilized in the spring.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

CHRONICLES OF THE SCHONBERG-COTTA FAMILY. By Elizabeth Charles. John B. Alden, publisher. Price, 15 cents, postpaid, in paper cover, or in handsome cloth binding, 30 cents, and postage, 6 cts. Pp. 217.

We are glad Mr. Alden has given the public this excellent book, unabridged and in good form, at so very moderate a price. It deserves to be universally read, not only because it is intensely interesting, but also because it is truly instructive. It is a historical story in which the celebrated characters and important events of the great Reformation of the sixteenth century are painted to the life. It embodies in fictitious form the living, breathing spirit of that glorious age. No one can possibly read it without being fascinated by its vivid pictures and benefited by its healthy evangelical tone. Every Sunday-school library should place it on its shelves.

THE FABLES OF FLORIAN. Translated from the French by Gen. J. W. Phelps. New York: John B. Alden, publisher, 1888. Price \$1; postage 12 cts.

The fable is a species of literature attempted by many, but excelled in by few. We can count on the fingers the names of all who, from the days of Æsop to the present time, have attained to any degree of eminence as writers of fables. Among these Florian occupies a high place, if not for his originality, yet for his delicate moral tone and his elegant flowing verse. His Fables can be read with equal pleasure and profit, by the old as well as by the young. They are the most popular of all his numerous writings, as is evident from the fact that they have been translated into many languages and been issued in more than a hundred editions. The present translation is of a superior character, and its value is greatly enhanced by the many admirable illustrations by J. J. Grandville, which vividly picture to the eye what the author so beautifully teaches in words. Mr. Alden may well be proud of this publication. From an artistic point of view it is a thing of beauty.

LUCILE. By Owen Meredith. New York: John B. Alden, publisher, 1887. Pp 172. Price, 12 cts. in paper covers, and in cloth, 25 cts., with 6 cts. postage.

Owen Meredith (Earl Lytton) had already won a high place as a poet of more than ordinary ability, when "Lucile" was given to the world. This poem has vastly enhanced his reputation as a true artist, who has gained a deep insight into human character and the workings of moral law in man's life, and who is at the same time endowed with a rich imagination to body forth his thoughts and feelings in smoothly flowing numbers. "Lucile" is an interesting romance in anapestic rhyming verse, and he who reads it with care will not marvel at the popularity it has so speedily achieved. It is beyond question the most original, as well as the most successful, of all the author's poems.

MRS. CAUDLE'S CURTAIN LECTURES. By Douglas Jerrold. Ideal edition; long primer type. Price, in paper covers, 10 cents; in cloth, 25 cents, with 5 cents postage. New York: John B. Alden, publisher. 1887.

Few books have afforded greater amusement for more than a generation than these celebrated "Curtain Lectures." Their author, who first gave them to the public in *The London Punch*, was one of the most brilliant wits England has ever produced. He was in every respect a remarkable man, endowed with considerable genius, and especially with an extraordinary wit, as sparkling as it is original. Of his numerous writings, none has proved more popular than these lectures. As soon as published they became the rage of London, and ever since the world has relished their keen satire.

THE BANNER ANTHEM BOOK. John R. Sweeney and Wm. J. Kirkpatrick, editors. Published by John J. Hood, 1018 Arch Street, Philadelphia, Pa. Price \$1.00 per copy, by mail; \$10.00 per dozen, by express.

This book, as stated in the preface, aims to meet an urgent demand for choir music. The editors, as well as the publisher, have done themselves credit. The book, both as to hymnology and music, is to be commended. The typography leaves nothing to be desired. The musical contents are of an elevated character, though of the more modern type, and adapted to the taste and comprehension of the choirs of Protestant churches and their congregations, as at present constituted. Chanting is not forgotten. Besides original compositions by the editors, the book contains old and familiar anthems, such as "Great is the Lord," by Dr. Calcott; "Holy is the Lord," by Jerusalem, my Glorious Home," by Lowell Mason, "Lift thine eyes" (Angel trio), by Mendelssohn; "Over the stars there is not," by Franz Abt; as well as a Te Deum, Gloria Patri, Venite, Jubilate, Apostles' Creed, and Lord's Prayer. Appended is a few pages of elementary instruction and exercises, which will be valuable to those desiring to profit thereby, as an introduction to *Hood's Notation*.

THE CLASSICAL PIANIST. Oliver Ditson & Co., Boston, Mass. \$1.00 postpaid.

"The Classical Pianist" is a large volume of piano-pieces by some of the best authors. It is a carefully edited collection of many of the modern "classic" gems, all being within the ability of ordinary piano-players, and suitable, also, for teachers' use. In size, shape and style, it is similar to that other book, "Piano Classics," which has become so popular. Every piano-player should examine "The Classical Pianist." It is large, sheet-music size, clearly printed, nicely bound, and contains nearly 150 pages of choice music by eminent composers — Liszt, Rubinstein, Jensen, and many others.

The publishers will send a descriptive circular concerning this or any other of their books, free.

The leading article of the February issue of *WOMAN* is a most interesting detailed description of the Young Women's Christian Association in the city of New York. Other features of it are Fortuny's "Peasant Girl," a detective story by Julian Hawthorne, entitled "She was Dismissed;" an interesting Polar sketch by Lieut. Schwatka, entitled "Fun in the Frigid Zones;" "Jacinth," a tale of sisterly love by Anna Eichberg; and a poem, "Returned with Thanks," by DeLancy Pierson; "School Mothers and Home Helpers," by Caroline B. LeRow; "The Care of Children," by Anna Longshore Potts, M.D.; "Open Doors," by Emily F. Wheeler; "Home Decoration," by George Egbert Symonds; "The Table," by Sarah Belton; "Helps and Hints for Mothers," by Harriett Coolidge; "Our Society," by Tillie May Forney; "Societies for Christian Work," by Sarah Truslow; "Our Daughters," "What to Wear," "Temperance," "Woman Suffrage," "About Woman," "Events of the Month," Book Reviews, etc. Woman Publishing Co., 122 Nassau St., N. Y.

DREER'S GARDEN CALENDAR FOR 1888. Philadelphia. We are in receipt of this annual issued by Henry A. Dreer, seed man and florist, of 714 Chestnut street, Philadelphia. It is full and complete and no doubt is a valuable assistant to the gardener and florist. It contains many valuable hints to both, and also a full catalogue of all seeds, old and new varieties, of flowers and vegetables. The house is old, well-known and reliable.

LITTELL'S LIVING AGE. The number of *The Living Age* for February 11 contains—Shelley, by Matthew Arnold; Souvenirs of an Eggist, Elk-Hunting, Marlitt, Richard Cable, the Lightshipman, conclusion; A Magyar Musician, Count Cavour, Perpetual Motion, The Calamity in China, Professor Bonamy Price, Poetry and Miscellany.

Littell & Co., Boston, are the publishers.

We received from Oliver Ditson & Co., Boston, Mass., the following pieces of music:—*I Dream Sweetheart*. Written for and sung with great success by Harry Ernest Braddon, phenomenal boy soprano of Holy Trinity, N. Y.; words by the Lady Mary D'Arcy; music by Annabelle, Whither. With German and English words, by August Elfaker. *Margaret at the Shrine*. Founded on an episode of Faust; words and music by Henry Knight. *When the Rosy Dawn is Peeping*. Song for baritone; music by Louis Maas; words by W. T. Miller. *My Ships*. Song by L. P. Mayo. *Half Past Kissing Time*. Words by Fenton Grry; music by Oscar Verne. *Moss Rose Polka*. For piano and violin or flute, by J. Becht. *Belle of the Season Waltz*. For piano and violin or flute, by J. Becht.

Marriages.

On January 11th, 1888, at Christ Reformed Church, Orrville, Ohio, by Rev. Jacob Dahlmann, of Akron, O., Daniel A. Frantz, of Lebanon, Pa., to Miss Grace E. Strassner, daughter of Rev. F. Strassner, pastor of the above named church.

January 18, 1888, at the bride's home, by the Rev. A. A. Black, Daniel B. Holabough to Rebecca A. Brown, both of West Vernon Twp., Crawford county, Pa.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—In Jefferson, Md., on the 24th of January, Rueben F. Cochran, aged 55 years, 2 months, 24 days. The death of Elder Cochran was so very sudden and unexpected, that it cast

a gloom over the entire community in which he lived. On the morning of the 24th of January he rose from his bed apparently in his usual good health, began the labors of the day, and before noon he was numbered with the dead. Paralysis of the brain, it is supposed, was the cause of his death.

Although death came to him unexpectedly, yet it did not find him unprepared. He had been blessed with pious parents who brought him up in the fear of the Lord, and after a due course of instruction by the minister, he was received into full communion with the Reformed Church at Jefferson. From the day of his profession of Jesus Christ, he endeavored by the grace of God, to honor that profession by a holy life and conversation, to the glory of God and the salvation of his soul. At the time of his death he was an acting elder in the church, president of the missionary society, and assistant superintendent of the Sunday-school.

There was not a member of the congregation more regular in his attendance upon the public means of grace than Brother Cochran.

He leaves a widow and son to mourn their loss. The Lord uphold strengthen and comfort them in their sore affliction.

"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." S.

DIED.—At the home of her son-in-law, Wm. J. Balliet, November 21st, 1887. Mrs. Elizabeth Schaeffer, wife of the late Elias Schaeffer.

A faithful, earnest and devout "Mother in Israel" was called from the earthly house of this tabernacle when Mother Schaeffer was bade to "Come up higher." The four surviving daughters do not sorrow as those who have no hope, but know in whom she believed, and they comfort themselves in that precious promise, "I am the Resurrection and the Life."

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EASTER SUPPLIES.

We have just published a NEW SERVICE FOR EASTER, No. 2, with MUSIC, at the following rates:

100 Copies,	\$4 00
" " postpaid,	4 50
Single Copy, "	5

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Services by Emma Pitt, J. J. Hood and others.

Sample Copies 5 cents each.

Easter Eggs, illustrated book,	80
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We also can furnish in quantities for Sunday-schools:

Eggs (Wooden), per 100,	\$3 00
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907 Arch St., Philadelphia.

THE DIRECTORY OF WORSHIP.

A new edition of the Directory of Worship has just been issued. They can be had at present only in three styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin,	\$.75
Imitation,	1.25
Turkey Morocco, gilt edges, .	2.50
Directory of Worship and Hymns for the Reformed Church, Embossed, plain, bound together,	1.50

All postpaid, with the usual discount to the trade, and when ordered in large quantities.

Congregations wishing to introduce them will be allowed a special price for introduction—to continue for six weeks.

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Renewals should be made before the date transpires. When the address of a paper is to be changed, the OLD and the NEW should be given.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

Remittances should be made payable by Check, Draft, Postal Money Order, or Registered Letter to the order of THE REFORMED CHURCH PUBLICATION HOUSE, 907 Arch Street, Philadelphia, Pa.

CHAS. G. FISHER.



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ALMANACS for 1888

The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

It pages contain also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one. It will be sent at the usual rates:

100 Copies,	\$5.00
50 " "	2.75
12 " "	.75
Single Copy, Postpaid,	.12

When to be sent by mail 18 cents per dozen must be added for every dozen ordered.

THE WESTERN ALMANAC
Supplied at the same rates as noted above.

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We can also fill orders for the German Almanac at the usual rates.

12 Copies, (Postage, 16 cts.),	95 Cts.
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Reformed Church Pub. House,
907 Arch Street, Philadelphia.

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D.,	\$1.50
The Substantial Philosophy, Rev. J. I. Swander, D.D.,	1.50
Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theo. Appel, D.D.,	.75
Lord's Portion, Rev. H. Harbaugh, D.D.,	.25
Paper, Muslin,	.30
Service Book and Hymnal, Rev. W. F. Lichter, Plain	.35
Muslin, Red edges,	.40
A Treatise on Baptism, Rev. J. J. Leberman,	.60
Recollections of College Life, Rev. Theodore Appel, D.D.,	1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theo. Appel, D.D., Paper, .50; Muslin,	.75
A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millet, deceased; edited by Rev. C. S. Gerhard,	1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract.	50 Copies, 1.00
100 " "	2.00
300 " "	5.00
Directory of Worship, Muslin,	.75
Imitation Morocco,	1.25
Young Parson,	1.25
OLD BOOKS AT REDUCED RATES.	
Wayside Gleanings, by Rev. B. Bauman, D.D., (former price, \$1.25),	.60
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy,	.05
Dozen,	.50
Address,	
Reformed Church Pub. House, 907 Arch St., Philadelphia, Pa.	

Continued from Page 5.

however, was but a small part of the work that induced him to come West. His labors were not to be confined to the pastorate. The Reformed church of the West at this time was without a paper as a proper exponent of her methods and doctrines, which resulted in great confusion among her ministers and members. Some steps had to be taken to unify the diverging tendencies that were rapidly leading to disintegration. This required a man of erudite mind; ripe scholarship; a clear judgment; more than ordinary business qualifications; organizing tact, and a superabundance of patience. The question of starting a church paper was seriously and earnestly agitated for some years, but failed to materialize before the Synod of 1848, when the *Western Missionary*, not *The Christian World*, was established. The Rev. Jeremiah H. Good was chosen as its editor, and he immediately went to work to make the new enterprise a success and fulfill the mission for which it was designed. In order that he might have better facilities for publishing the paper than could be had at Lancaster, he moved to Columbus, the capital of the State, which was to be the base of his operations for a time. Here he became the stated supply of a small and struggling congregation, which added to the list of burdens that were rapidly accumulating. Our Western School of the prophets located here, then in his infancy, struggling with adverse circumstances, claimed a portion of his time. About this time he felt the importance of such an edition of the Heidelberg Catechism as would facilitate its teaching by pastors, and especially those whose theological training was deficient. In order that the time honored custom of instructing the youth by the ministers, from the church's reverend Symbol, which was rapidly declining might be perpetuated, our already overwrought brother proceeded to the task, in connection with another congenial spirit, of publishing our Catechism, with such notes and comments as would make it more acceptable by both the catechist and the catechumen. At a meeting of the Synod in 1859, held in this city, a communication from our enthusiastic young brother was presented bearing upon this vital question. In it he desired the opinion of the Synod in reference to the publication of an English translation of the Palatinate Catechism, which was expressed in a resolution of hearty approval. Then, too, all the extra work incident to the starting of an enterprise fell upon the editor's shoulders. In his first report to the Synod as Editor and Treasurer he says, "Immediately after the adjournment of last Synod, I hastened to Columbus, to issue the first number of the *Missionary*, of which a large edition was struck off. The months of October, November and December I spent in visiting different portions of the church, particularly Tiffin and the neighborhood, and Dayton, in endeavoring to awaken an interest in the enterprise, and in procuring subscribers." He also says in the same report, "Scarcely any expenses for office rent, assistants, etc., have been incurred. The editor has done nearly all the labor connected with the paper."

His labors multiplied until they became too onerous to be borne by himself alone, and he felt constrained to ask the Synod to relieve him to some extent. Consequently he tendered to the Synod of 1859 his resignation as editor, which, in view of his valuable services, was not accepted. He appreciated the confidence the Synod reposed in him, and as a dutiful son of the church submitted to the wise decision of her highest judicatory. For three more years he remained in this branch of the church's service, when he peremptorily resigned. Upon vacating the editor's chair in 1853 he had the pleasure of knowing that the *Western Missionary* existed upon a firm basis and was destined to become a permanent agency in the development of the Reformed church in the West.

HIS CONNECTION WITH OUR LITERARY AND THEOLOGICAL INSTITUTIONS.

Immediately after his arrival at Lancaster, Dr. Good founded an academy, which received the support of the prominent citizens of that place. His experience in teaching was a great benefit to him in his new sphere of labors. He was also inspired with the hope that this humble beginning might develop into a college, and instead of being a school for the benefit of the youths of Lancaster, it might become a literary fountain, at which the youths of the whole Reformed church in the West and others might slake their thirst for knowledge.

While engaged in his pastoral and

literary labors here, being tired of treading life's uneven path alone, he sought a companion, whose presence might cheer him in his lonely hours when not professionally engaged. He found such a one in Miss Susan Hubbard Root, of Granville, Ohio. They were married on the 23rd of December, 1846. As the fruit of their matrimonial relation, one son was born to them in Columbus, on the 20th of June, 1849, who is now engaged in the drug business in the city of Cleveland, Ohio.

About the same time that Dr. Good came West a theological school was started in Columbus. Like most institutions, the foundations of which are laid by men of limited means, this school of the prophets passed through severe struggles in order to maintain itself. The Professor elect, the Rev. A. P. Freeze, after an ineffectual trial, declined the call to the chief position in its faculty, and the man of iron constitution and the bearer of many burdens, the Rev. J. H. Good, was appointed to fill the vacancy, which appointment he accepted and was not relieved from the duties of that post until a regular professor was elected and entered upon his professional duties, which did not occur before the Summer of 1851, when he was relieved by the Rev. E. V. Gerhart.

In the meantime, a permanent location for our theological and classical schools, as they were called, was sought. Dr. Good was one of a committee of three to attend to this important matter. By an oversight, a proposition from the people of the village of Tarlton, by which they hoped to secure these institutions of learning, was accepted at a special meeting of the Ohio Synod, by that body, and by resolution they were located there. The mistake was soon discovered and at the next regular meeting of the Synod measures were taken to remedy the error. The committee on permanent location was continued and through the energy and indomitable will of the Rev. Hiram Shaul, one of the members of the committee, and at the same time pastor of the First Reformed church in Tiffin, a sum to the amount of \$11,030 in negotiable notes, was secured and offered as an inducement by the citizens of this place (Tiffin) to secure the permanent location of our institutions, yet in an embryonic state. While this noble work was being prosecuted here, the other two members of the committee, viz.: the Revs. Henry Williard and J. H. Good, were canvassing other fields. The committee reported favorably to Tiffin, and the Synod at Navarre, with but one dissenting voice repealed its former action and our institutions of learning, not yet fully organized, were transferred to our city, whose fostering care they have enjoyed to the present time. In this whole preliminary work of founding our Theological Seminary and College, of which we need be proud as a church, Dr. Good was a prominent person, and untiring in his efforts.

We now come to review that part of our subject's life, when the murky clouds of anxiety, if not of doubt, began to scatter and the beams of hope to cheer his pathway. A board of Trustees was elected by the Synod that convened at Navarre, in 1850, to have the oversight of the new College. Two Professors were elected at the same time. The Rev. R. Good (a brother) was placed over the Preparatory Department as the Rector, and the Rev. J. H. Good was elected to fill the chair of Mathematics, in which position he remained until 1869, when he resigned to accept a call to the Professorship of Dogmatic and Practical Theology in the Theological Seminary at Tiffin.

The new college was without a building adapted to its wants. Much of the labor connected with the erection of a suitable building devolved upon the energetic Professor of Mathematics. A committee, of which he was the chairman, was appointed to select a site and propose plans for the contemplated new college building. He brought the *Western Missionary* with him from Columbus and was compelled to continue its publication as a private enterprise. His temporary connection with the Seminary had not yet ceased, owing to the fact that the Professor-elect of that institution had not yet arrived. These, in connection with his regular professional duties, kept his hands and mind busy almost day and night. It required no ordinary constitution to meet the emergency. Nevertheless Dr. Good was equal to the task.

In all this labor and strain of brain power, our brother showed an exemplary spirit of self-denial, as is shown in the report of the Board of Visitors, covering a period of the first four years of the college's existence. At the expiration of the

first year the net income was \$733.30, which amount was divided between the two Professors and one female teacher. At the end of the second year the net income was \$837.34, which was "paid as salary to two Professors and a lady teacher." While there was an increase in the income to the college from year to year from the tuition received, thus showing a growing increase in the number of students, at the end of the fifth year, the income for the Professors' salaries did not quite reach \$1500. This would show that the Professors did not labor for filthy lucre, but rather for the love of the cause that was near their hearts.

After having taught in the Mathematical department for nearly two decades, which made his professorial duties comparatively easy, at a fixed salary of \$950, it was no easy task for Dr. Good to resign his position in the college and labor in another department of a different institution at a less salary. But when the Seminary needed the services of a man to fill a vacant chair, and the Synod chose Dr. Good to be that man, he yielded to the pressure, and was inducted into the responsible office to which he was called, where he steadily remained until his final sickness unfitted him for the position. When it was seen that his useful career was rapidly drawing to a close; that his physical and mental powers, which sustained him so well throughout his forty years of incessant toil, were waning, the Synod, with a feeling of true brotherly kindness, and a sense of justice, at its late sessions, created the office of Emeritus President of the Seminary, and retired its honored Professor of Dogmatic Theology to that office, with a competency, though not equal to his salary, sufficient to make him comfortable for the remainder of his life. This token of affection, coming, as it did from a very large number of sympathizing friends, was accepted and highly appreciated. Feeling gratified that provision was made for his temporal support during the remainder of his life, which would not be long, he prepared to meet the terrible struggle through which he was about to pass. And when the crisis came, though it brought unusual physical suffering, he departed this life

Like one who wraps the drapery of his couch

About him, and lies down to pleasant dreams.

SYNODICAL HONORS.

As a member of the Ohio Synod, Dr. Good was entrusted with many of her most vital interests. There was scarcely a meeting of that body held that he was not placed on some important committee whether present or absent. He served on committees to secure charters for various church institutions and Boards. To revise the church Constitution. To prepare a Liturgy for the use of the church in the West, and subsequently one for the whole church. To prepare a Hymnal. When there was danger of the church he so much loved being rent, and Commissioners were appointed to prevent, if possible, such a disaster, Dr. Good was chosen to represent his Synod in the Commission. We might add to these expressions of confidence many others, but there is no use in multiplying words to show the esteem in which a truly great man was held; and we pass on to consider, as briefly as possible,

THE HABITS AND CHARACTER OF OUR SUBJECT.

Dr. Good was wonderfully constituted. We find men greater than he was in some particular endowment, but few are his equals in gifts that make a man's life as symmetrical as was his. In his habits, he was methodical in all his work. System was a great object with him. To this trait can be attributed largely the abundance of his labors. He was prompt in meeting an engagement; scarcely ever known not to be on time. He did not wait for an emergency to drive him to the post of duty, but set to work promptly to discharge the duty assigned him. We cannot describe this trait in his character better than by saying that he was not only on time in his work, but ahead of time. Such a man's work is generally well done. Notwithstanding by far the greatest part of Dr. Good's work was done in his study, he was not a recluse. His retirement was caused by the force of circumstances, and was not the result of a selfish feeling. When the restraints of the study could be laid aside, and all tasks had been performed, his social qualities came to the surface and were manifest to an eminent degree.

Our brother was hopeful under the most discouraging circumstances when he was fully convinced that the cause was a good

one. This was the result of his strong faith in an over-ruling Providence. His consciousness that "There is a Divinity that shapes our ends," was very deep-seated. When any good cause in which the church was interested, languished, his counsels were of an encouraging nature. Indeed there have been instances when his advice to go forward seemed reckless and yet he never betrayed a Synod, or Classis, or Board, into any serious difficulty.

Dr. Good was possessed with a logical mind. He never jumped abruptly at conclusions, but in the smallest matters reasoned them out. It was owing to this fact largely that his religion was not of the emotional type, being ready always to give a reason for the hope within him.

Though a man of towering intellect, people of the humblest gifts and attainments could feel free to approach him and have communication with him. He was frank in his intercourse and dealings with others, and sometimes painfully so to those who sought his opinions. He was careful not to abuse anyone's confidence, who trusted in him. He held it as a sacred charge.

Having a logical mind, a vast fund of knowledge, being keen and quick in his perceptions, calm and dispassionate in the heat of discussion, he was a strong antagonist in debate. He had a wonderful faculty for formulating the opinions of others, and could a full history of our Synodical and Classical and Board meetings be written, it would appear that Dr. Good has offered more resolutions than carried than any other man. As a public speaker, he was clear in his enunciation of the truth, concise in its statement, systematic in its arrangement, and easy in its delivery.

Dr. Good had a philosophical turn of mind, and though he did not invent a system of his own, he was capable of grasping the speculations of others and reproducing them in a clearer light than their real authors. And yet he was eminently practical and utilitarian in a good sense. He was quite a literary man, being the author of a number of books, and a frequent contributor to our church papers. We will yet speak of him as a scholarly man, and then those who longed for gifts and endowments that graced his character. While he was most pronounced in his opinions and firm in his convictions, he could respect the opinions of others who differed from him. Intellectual giant as he was, he was not such a slave to his views as to suppose all others differing from him must be in the wrong. He was willing to allow to others of opposing sentiments the possibility of being right. And whenever the cause of truth required absolutely a union of sentiment between contending parties, he had the magnanimity to do his part of the yielding in the case. This noble spirit manifested itself during the sessions of our Peace Commission, when the best talent of the church, representing grave questions, was at variance. Threats of dissolution were rife. The air resounded with cries for separation. The church that passed through the fires of persecution, with scarcely the smell of fire on her garments, was about to perish by her own hand. Fanatics raved and could see nothing but heterodoxy in the teaching of their opponents. Hopes for the return of peace had vanished from the more timid; when a halt was called. The Spirit of God hovered over this chaos. Out from it came a voice that was portentous of good! "Come, let us reason together." The solemn admonition was heeded. Peace Commissioners were appointed. Dr. Jeremiah H. Good was one of that galaxy. And a bright star he was too. There were none that shone with greater brilliancy than he. With all the powers of his great mind and the energies of his soul, he defended the truth, as he viewed it from his standpoint. In the earnest discussion of controverted questions, he found antagonists worthy of his steel. The debates were earnest and animated throughout the entire sessions of that Commission, but the white winged angel of peace hovered over it as an inspiring Symbol, and disputed points were amicably settled to the satisfaction of the entire church.

This grand result was reached, not because there was no real cause for the difficulties that existed for a quarter of a century. Upon investigation it proved too true that, in the heated controversies of the past, great minds were at variance upon vital ecclesiastical questions. Nor did peace return to the fold of a distracted church through the indifference of her commissioners to the truth. Every inch of the ground was warmly contested by able representative men, and men of pro-

nounced views. The critical moment had come. The crisis was upon the church's representatives. Interested parties were waiting, with breathless anxiety, to hear the verdict of twenty-four men assembled in secret session. The Commissioners looked each other in the face with mingled expressions of fear and hope (I speak from observation). Earnest debate destroyed asperity of expression and bitterness of antagonism, rather than increased their force. And though the light of truth had not entirely cleared the ecclesiastical sky, that eye could see to eye fully, heart began to beat with heart, and the fearful chasm, that had separated earnest Christian workers and renowned scholars for years, began to close. For the truth's sake men grounded the weapons of their warfare and buried within their own breasts their personal preferences.

For men of great minds, erudite learning, fine scholarship, and deep convictions, as Dr. Good possessed them, to do this was truly magnanimous. And without that charity so minutely described by Paul to the Corinthians, the task would have been a fruitless one. With this grace, which is the greatest of them all, ruling in the heart of our revered brother, he has placed himself upon record as the type of noble manhood, of a Christian sage and a magnanimous defender of the faith. Peace to his soul and rest to his body until the aged trumpet calls it from the tomb incorruptible, to join the souls waiting in the vestibule of the heavenly mansion, that they may unitedly enjoy the fruits of their combined labors upon earth in the highest seats of God's celestial temple.

"Soldier of Christ well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

Any old subscriber sending us the name of a new subscriber and \$3.50 in cash will receive credit for one year on his own subscription.

Miscellaneous.

EDUCATIONAL CONVENTION AT MIDDLETOWN, MD.

The sessions of this convention were to have begun Wednesday evening, January 25th, but the heavy snow-fall of that evening and the violent winds which followed prevented at once the attendance of the people and that of the clergymen expected to address them. In spite of the storm, however, Rev. Dr. Eschbach of Frederick, Md., and Revs. Bowman and Dittmar respectively of Hanover and Littlestown, Pa., arrived at noon on Thursday. And although the weather continued inclement, yet a goodly number of interested hearers gathered at each remaining session to listen to the fervent addresses of the visiting brethren. An excellent sermon on Friday evening by Rev. Mr. Bowman concluded the convention—an occasion certainly long to be remembered. The visitors had to carry with them only the pleasantest recollections, and the people, we are sure, were richly rewarded for their attendance upon the earnest ministrations of those hours. The convention was a success. So also was the work of "The Endowment Committee" as represented by the assistant superintendent, during the following week. The pastor of the congregation, Rev. T. F. Hoffmeister went to Littlestown to preach for him whilst he remained to preach to this people and then to present to them the interests of the Seminary at Lancaster, Pa. And notwithstanding the severe weather, it was indeed a pleasant work. Here there is a good soil; there has been a good sowing and therefore there are to be gathered good fruits. Verily is this people alive to the necessities of the Church. They read her papers, they know her wants, they respond to her calls. So that although the canvass is yet incomplete and many still await the opportunity to contribute, already nearly \$700 have been cheerfully given to this important interest. May God's blessings continue graciously to rest upon both

pastor and people and still further strengthen them for every good word and work.

D.

FUNERAL SERVICES OF THE LATE REV. J. H. GOOD, D.D.

The funeral services of the late Dr. Good, were held in the chapel of Heidelberg College, Tiffin, O., on Friday afternoon, the 27th ult. The remains were placed in the corridor of the college building at one o'clock. At two o'clock the coffin was borne into the chapel. All the pastors of the city, save one, were present. After the announcement of a hymn by Rev. L. H. Keafauber, D.D., the reading of the 90th Psalm and prayer by Rev. G. W. Williard, D.D., president of the college, and the singing of the hymn, "Asleep in Jesus," Dr. Keafauber delivered the funeral discourse, based upon the text "Render therefore to all their dues, . . . ; honor to whom honor" Romans 12: 7, the biographical part of which will be found in another place. Dr. Rust of the seminary, Dr. Good's colleague and Dr. Williard of the college, both delivered short addresses which were befitting tributes of respect to the memory of the deceased. At the close of the services in the chapel, the remains were borne to their last resting place, Green Lawn Cemetery, where appropriate services were conducted by the ministers present.

NOTICE.

The Conference on Union between the Reformed Church of America and the Reformed Church in the United States will be postponed from the 13th and 14th of March to Tuesday and Wednesday, the 3d and 4th of April. This is done for the convenience of the committee; and also of the brethren who might find it difficult to attend before their Easter or spring communions. All ministers in each of the Reformed churches are entitled to a seat in the Conference and also delegate elders to Classes. It is hoped that there will be a large attendance from both denominations.

JAMES I. GOOD,
W. J. R. TAYLOR,
J. S. KIEFFER.
Committee.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Harrisburg.—At the installation of Rev. Ellis N. Kremer, as pastor of Salem Reformed church, Harrisburg, on Sunday the 5th inst., sermon was preached by the Rev. Dr. E. V. Gerhart, of the Theological Seminary, Lancaster. What qualifies a man to preach Christ, was ably set forth in the doctor's sermon. His text was Galatians 1: 15-16. After the interesting installation services were over, and the benediction pronounced, congratulations were exchanged and pastor and people entered upon a new epoch in Salem Reformed church, with prospects of very great usefulness and prosperity before them. The Sunday school held its anniversary in the afternoon, and as the Reformed church is the oldest in the town, it was the hundredth or one hundred and first anniversary. The reports of the superintendent showed marked improvements in the school. The new pastor made a happy address, as did also Dr. Dubbs. The program was enlivened with delightful music. The pulpit was filled in the evening by Dr. Jos. H. Dubbs, of Franklin and Marshall College, who preached a very able sermon, defining the meaning of the house of God,

and how it is necessary to behave in it; the text being First Timothy, seventh chapter and fifteenth verse.

Curlsville.—Rev. D. B. Lady, pastor. The winter communions in the Curlsville charge, have just been completed. Unfavorable weather was experienced during three of them. Three members were received at Rimersburg. The charge seems to be in a flourishing condition. The benevolent contributions will this year exceed \$1.00 per member. The pastor feels encouraged in his arduous labors.

Spring City.—Rev. L. G. Kremer was installed pastor of the Spring City charge, on the evening of the 5th inst. The members of the committee of installation were all present. The sermon was preached by Rev. J. B. Shumaker, D.D., based upon the text 1 Thess. 5: 12-13. Revs. Wetach and Mauger had charge of the installation services. The pastor has much to encourage him in his new charge.

Stoytown.—Rev. W. D. Lefevre, pastor. The Christmas and New Year's collections in this charge for St. Paul's Orphans' Home amounted to \$16 50.

Philadelphia.—Bethel mission 21st and Tasker streets. This mission celebrated Christmas Thursday evening, December 29th. The church was tastefully decorated. The program was interesting and instructive. The scholars connected with the school performed other parts very creditably. Interesting addresses were delivered by Rev. D. Van Horne, D.D. and Rev. Spangler of Collegeville, Pa. Suitable gifts were distributed among the children, making glad many young and tender hearts, while at the same time those who worked so faithfully for the spiritual advancement of the school were kindly remembered by the members and friends of the mission showing their appreciation for their untiring efforts.

MARYLAND.

Baltimore.—January 29th was the third anniversary of Faith Reformed mission in East Baltimore. The pastor, Rev. D. P. Lefever, preached an appropriate sermon at 11 A. M., and at 3 P. M. the Sunday-school convened for the anniversary exercises proper. After appropriate religious services, Rev. E. R. Deatrick delivered the anniversary address, and Mr. W. A. Baker lectured on light, and Rev. M. L. Firor spoke on the subject of heat. Suitable hymns were sung by the whole school. The singing was very fine, for which Mr. W. Addison Baker and Miss Katie Meeks who led the Sunday-school in practicing for the occasion, and Mrs. Lefever of the infant department, deserve credit. Reports were read by the Secretary, Mr. A. A. Hammar; and by the Treasurer, Mr. Charles H. Martin, which showed the school to be in a prosperous condition.

Keedysville.—At Keedysville, Md., January 10th, took place the installation of Rev. B. R. Carnahan, as pastor of the Mount Moriah charge. An appropriate and impressive sermon was delivered on the occasion by Rev. S. S. Miller of Boonsboro, the chairman of the committee of installation, and the services were also participated in by Rev. J. S. Kieffer of Hagerstown, also a member of the committee. The Mount Moriah charge was faithfully served for ten years by Rev. A. C. Geary, who, in May of last year, accepted a call to the Fairfield charge in the Gettysburg Classis. Rev. Carnahan comes from the Classis of Virginia, where, from the time of his entrance into the ministry, he labored most faithfully and with eminent success. His withdrawal is felt to be no small loss to the Virginia Classis. He has been warmly received by the members of the Mount Moriah charge, and enters upon his labors in it with prospects unusually bright.

OHIO.

Lawrenceville.—A new church at this

place was dedicated on the 15th ult. The cost of the new edifice was a little over \$1,000. A small amount yet being needed to cancel the whole cost a little effort made after the preaching of the dedicatory sermon resulted in raising the whole amount and some surplus. The dedicatory services were performed by Rev. D. R. Taylor, pastor.

Farmersville.—Communion services were held at Farmersville, on the 15th ult., and at Schlieffer's on the 22d ult. Three additions were made to the charge. Revs. Dr. Herman and Beck assisted the pastor, Rev. A. E. Baichly.

Wadsworth.—The holy communion was observed at Wadsworth on the 22d ult. Twelve persons were received into the Church. Revs. Shontz and Gonser assisted the pastor, Rev. S. C. Goss, during the two weeks' services held previous.

Dayton.—Trinity. Rev. D. W. Ebbert, pastor. Fifteen were recently added to this Church. Forty additions have been made since August, 1887. The present membership is 131.

Rushville.—Communion services were held in Winegardner chapel, Rushville, on the 8th ult. Twenty-three persons were received into the Church. The pastor, Rev. S. W. Seeman, was assisted by Rev. G. W. H. Smith.

NORTH CAROLINA.

Hickory.—Rev. L. Reiter, pastor. At the communion held at Bethel church, Hickory charge, on December 18th, four persons were added to the membership by the solemn rite of confirmation. At this same church on Monday after Christmas, a service was held. This was the first Christmas service ever held by this school. The order of service issued by the Publication Board, was used. The offerings were for Home Missions. The music and responsive service were well rendered by the school, and all are agreed that by next Christmas tide the service must be repeated. On Sunday, January 22d, the congregation at Hickory with feelings of thankfulness took possession of the lecture-room of their new church. Although it will be some time before the main audience room will be completed, yet the congregation have now a place of their own in which to worship after a ten months wandering service. The pastor and people work harmoniously for the best interests of the Master's kingdom.

IOWA.

Maquoketa.—The Reformed congregation holding worship in the Union church, four miles south of Maquoketa, recently received as a present a communion set from the members of St. John's (Gernants) church, Synod of the Reformed church in the United States. This present is all the more valuable on account of its age, being used for many years by both the Lutheran and Reformed brethren of St. John's. The pastor of the Maquoketa charge, Rev. J. R. Lewis, in behalf of the congregation of Union church, desires in this way to extend hearty thanks for this gift, and also to assure the brethren of St. John's that they highly prize their present.

IS THIS AN AGE OF MIRACLES?

The physician who has a large correspondence with his patients constantly hears the still, sad wail of humanity crying for help. Patients appeal to him for aid for whom he knows cure to be hopeless. Alas! why have they waited until man's best aid can be of little avail? The wisest physicians do not lay claim to work miracles. Great as are the virtues of compound Oxygen, it must be called in before the undertaker. In cases of consumption, neuralgia, rheumatism, asthma, and bronchitis, Compound Oxygen, as made by Drs. Starkey & Palen, 1529 Arch street, Philadelphia, Pa., has achieved wonderful cures. Send for pamphlet, describing the Home Treatment. The book will be sent free, by return mail.

Religious Intelligence.

HOME.

—The Dunkards report nearly 4,000 baptisms for the past year. They baptized by trine immersion.

—A determined effort will be made in the Episcopal churches during Lent to secure the Million Dollar Fund for Missions.

—The White Cross Society, designed to promote personal purity among young men, now has 1,888 members, being a gain of 600 during the year.

—The Georgia evangelists, Messrs. Jones and Small, have had a series of very successful meetings in Kansas City, Mo. On Sunday, January 22d, they preached, morning and evening, to audiences counting 15,000 or 16,000. The meetings closed last Sunday.

—In the city of New York in 1840 there was one Protestant church to two thousand of population; now, there is one to four thousand. Nearly a million of persons dwell there in tenement houses, and cannot possibly afford to support the preaching of the Gospel in the usual way.

—It is said that Vanderbilt University, Nashville, Tenn., is no longer regarded by its Board of Managers as an exclusively Methodist institution. Its faculty is made up from different denominations. Its six hundred and twenty-five students come mostly from seven Southern States.

The *Presbyterian Observer* of Louisville, Ky., in allusion to salaries in the Southern Church, draws these conclusions: "1. Presbyterian ministers are the worst paid educated men in the land. 2. The average church member lets his religion cost him very little. 3. The ministers themselves give a great deal of their small salaries to the general work of the Church."

—The annual meeting of the Trustees of Lafayette College was held last week. The president's report showed 278 students in attendance. The new admissions this year were 105. The degree of D.D. was conferred upon the Rev. William J. Chichester, of Los Angeles, California, and the degree of LL.D. on the Rev. Robert M. Patterson, editor of *The Presbyterian Journal*, of Philadelphia.

FOREIGN.

—There are present in Strassburg 55,000 Protestants and 48,000 Catholics, the reverse of the situation in 1870.

—Presbyterians are the most numerous body in Manitoba. Methodists and Episcopalians are close up to them.

—A great revival marked the close of the year in churches in Pictou Co., Nova Scotia. On New Year's day about fifty-two were added to the communion roll of Ebenezer church, and one hundred and sixty-five to that of St. Luke's.

—The Wesleyans of England last year, for the first time, formally adopted the designation of "Church." Heretofore they were a "Society." It was eminently proper to take the more ancient name; and certainly no body of Christians are more faithfully living up to their name.

—The Reformed Church of Alsace-Lorraine has 5 consistories, 29 parishes, 45 stations, 36 pastors, and 51,000 souls. It also has six points of evangelization at Avricourt Chateau, Salins, Diedenhofen, Hagengen, Laxemborne and Bixheim. According to the census of 1885 there were in the Prussian States 15,385,946 adherents to the United or Evangelical Church, 2,482,184 Lutherans, 378,275 Reformed; together, 18,244,405, over against 9,621,763 Catholics, 82,030 other churches, 366,575 Jews, 149 members of other faiths, and 3,548 without any preference. The total number of inhabitants is 28,318,470.

Perhaps nothing detracts more from a person's own comfort in this world than being over sensitive. The touchy person is always fancying that people intend to slight her; and quite often she thinks herself wounded and hurt, when nothing is hurt but her vanity. Cultivate anything else, girls; but as you value your peace of mind, and the happiness of your neighbors, and the contentment and enjoyment of your homes, do not be foolishly sensitive.

A book containing statements of cures accomplished by Hood's Sarsaparilla will be sent to any desiring it who send address to C. I. Hood & Co., Apothecaries, Lowell, Mass.

Absent-minded Deacon (who is also a landlord).—"I am very sorry, madam, but we don't take children."

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Domestic infelicity is a thorn in the flesh.

ADVICE TO MOTHERS.

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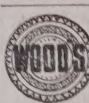
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Acknowledgments.

Missions and Church Extension.

Receipts of moneys for Missions and Church Extension between December 1, 1887, and January 13, 1888, viz.:

Rec'd per Rev. T. O. Stem, treas. of East Pa. Classis,	\$100 00
Do, do, do,	254 30
Rev. A. L. Whitner, Supt. from Ladies' Benevolent Association of Ref. ch. of Taneytown, Md., 15.00; Sabbath S. of do, 10.00; Charles Angel, 25 cts.; Wm. H. Harnish, 1.00; Consistory of Church, 10.00; Young Men, 5.00; Ref. S. S., Riegelsville, Pa., 50.00; John L. Kegel, 50.00;	41 25
Mrs. Mary Denius, Turbotville, Pa.,	100 00
Rev. Geo. E. Addams, treas. of Carlisle Classis, from Carlisle chge,	1 02
From New Bloomfield chge,	59 20
Per Miss Emma R. Lefever, treas. of the Miss. Soc. of 2d Ref. ch., Harrisburg, Pa.,	33 17
Rev. J. H. Pannebecker, treas. Lan. Classis, from St. Stephen's ch., Lancaster, 5.53; St. Luke's do., do., 17.30; Elizabethtown charge, 3.73; Millersville do., 40.85; Reamstown do., 1.25 48; New Holland do., 11.8; New Providence do., 19.85;	10 00
Rev. Jas. S. Freeman, from Miss. Soc. of Trinity Ref. ch. of Williamsburg, Pa.,	113 90
Rev. Wm. M. Deatrick, D.D., treas. Mercersburg Cl., from Waynesboro chge,	19 00
Jas. T. Reber, treas. of Schuylkill Cl.,	18 25
Rev. Tobias Kessler, treas. of Leb. Cl., from St. John's ch., Lebanon, Pa., 50.00; Bismarck cong., 6.05; Annville chge, 5.00;	150 00
Rev. S. S. Miller, treas. of Md. Cl., from Evg. church, Frederick City, Christmas offerings, 100.00; Miss. Soc., 55.00; Mt. dielown, Md., St. Paul's Miss. Soc., 44.11; Cavetown, Md., Miss. Soc., 23.25; A Member of Zion's Ref. ch., Hagerstown, 25.00; Silver Run charge, 10.00; Manchester chge, 10.00; Sabillasville chge, 3.50;	61 05
R. F. Keller, from Dr. J. C. Bucher,	270 86
Rev. W. A. Haas, treas. of W. Susq. Cl., from Liverpool chge, 23.33; Lock Haven, 2.12; Rebersburg (for Sioux City), 10.00; Infant S. S. of Selinsgrove Ref. ch., 2.78; Selinsgrove chge, 4.84;	10 00
Centre Hall chge, 46.00; Lock Haven charge, 14.12;	43 07
Abram B. Stauffer, supt. of (Brownback's) 1st Ref. S. S. of East Coventry, Chester Co., Pa.,	60 12
Rev. S. M. Roeder, pastor of the Ref. church, Elizabethtown, from Runkle Miss. Soc. of the church,	9 37
Mrs. P. J. Heffley, treas. of Conrad Miss. Soc. of Berlin, Pa.,	9 00
Mrs. M. A. Wiest, treas. of the Ref. S. S. of New Holland, Pa.,	8 89
W. K. Zieher, D.D., treas. of Getysburg Cl., from Abbottstown chge, 20.02; 2d Hanover chge, 12.34;	4 57
Rev. E. Foss, N. Y. City, contributed by his congregation,	32 36
Henry Wirt, from Emanuel Ref. ch., Hanover, Pa.,	9 00
Rev. Geo. W. Snyder, pastor of 2d Ref. ch. of Harrisburg, Pa. (communion collection, Oct. 23, 1887),	50 00
Rev. E. K. Eschbach, D.D., legacy of Mrs. Mary Zimmerman, deceased, of Frederick Co., Md. (less col. inh. tax),	9 40
	95 75
	\$1564 57

Church Extension.

Rec'd per Rev. Geo. E. Addams, treas. Carlisle Cl., from New Bloomfield chge,	\$9 00
Rev. S. R. Bridenbaugh, pastor of the Ch. of the Ascension, Norristown, Pa.,	38 00
	\$47 00

W. H. SEIBERT, Treasurer.

Beneficiary Education.

Receipts during January.

Virginia Classis, per Rev. J. A. Hoffbeins, treas.,	\$75 00
3d ch. of Baltimore, per Rev. S. S. Miller, treas.	
Maryland Classis,	65 00
Middletown chge, do.,	27 75
Taneytown do., do.,	25 00
Union Bridge do., do.,	18 00
Westminster do., do.,	15 34
First Church of Hagerstown, do.,	14 27
Boonsboro chge, do.,	10 00
Woodberry Mission, do.,	5 00
Amount,	\$255 36

WM. M. DEATRICK,
Treasurer Board of Education.
Mercersburg, Pa., Feb. 1st, 1887.

Women's Missionary Soc.—General Synod.

Received for months of December and January.

From a Friend,	\$1 00
Ladies' Miss. Soc., Summum, Ill.,	5 08
" " " of Philadelphia Cl.,	50 00
" " " St. Stephen's ch., Lancaster, Pa.,	10 00
" " " Ref. ch., Marshallville, O.,	10 08

Thankfully received,
Mrs. J. A. KELLER,
Treas. W. Miss. Soc., Gen. Synod.

Bethany Orphans' Home, Womelsdorf, Pa.

Rec'd from Infant School, Heidelberg Church, Philada., amount in birthday box, per Mrs. Blum (C. G. F.),	\$21 50
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Thankfully received,
C. G. GROSS, Treasurer.
3716 Haverford Ave., Phila., Pa.

Board of Education—Synod of U. S.

Rec'd from Christ Ref. ch., Phila., Dr. E. I. Sauter, treas., communion alms,	\$25 65
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CHAS. G. FISHER, Treas.

St. Paul's Orphan Home, Butler, Pa.

DONATIONS RECEIVED.

One box from ladies of Rev. Lahr's charge, Canal Winchester, O., containing 7 comforters, two boxes of millinery, one pair of blankets, and other dry goods, valued at \$5. per Mrs. B. F. Gayman.
Two traps from ladies of Fairview cong. Pa.
One trap and sheets from First Ref church, Greensburg, Pa.
One quilt, Ladies' Sewing Society, Wilkesburg, Pa.
One box containing 14 handkerchiefs, 4 aprons, 1 pair

mitten, 1 quilt and sheets, from four little girls of First Ref. S. S., Greensburg, Pa.
One box of bedding and clothing from the Mite Soc. of Grace R. f. ch., Tiffin, O.
One box of dry goods from ladies of Ref church, Kittanning, Pa.
One large box of bed and children's clothing, from the Ladies' Miss. Soc. of Christ's Ref. ch., Altoona, Pa.
Knox, Marion Co., Pa., one turkey.
Adam Reine-an, Allegheny, Pa., five turkeys.
E. O. Eberhart, Henshaw, two turkeys.
Alexander Vogt, Pittsburgh, one box of large oranges
Heineman & Sons, Butler, Pa., 75 fine Christmas Cards.
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PHILADELPHIA MARKETS.

WHOLESALE PRICES.

Monday, February 13, 1888.

BREADSTUFFS.—Flour. Supers, \$2.50@2.75; winter extra, \$2.75@3; Pennsylvania, family, \$3.75@3.87; Pennsylvania, roller process, \$4@4.25; Western winter, clears, \$4@4.35; do. straight, \$4.20@4.40; do. patent, \$4.40@4.75; Rye Flour, \$3.35@4.00 per bar.
WHEAT.—We quote No. 2 red in export elevator at 90c; February, 90½c; March, 91½c; and April, 92½c.
CORN.—Sales of 1200 bushels. No. 2 yellow on track at 58c; February, at 58½c; March, at 58½c; April at 59c.
OATS.—Sales of 1 car rejected white at 38½c; 1 car No. 3 white, 40½c; 1 car do at 42c; February, 41½c; March, 41½c.
PROVISIONS.—We quote Mess Pork at \$16@16.50; family Pork, at \$16@17.00; shoulders in salt, 5½c; do. smoked, 7½c; breakfast bacon, 10@11c; Loose butchers' Lard, 7@7½c; prime steam do. \$8.00; city refined do, 8½c as to quality. Beef Hams, \$17.50@18.50; smoked beef, 12@13c, sweet-pickled hams, 10@11c; as to averages; city family beef, \$9@9.50 per bar. City Tallow in hogheads, 4½c.
POULTRY.—We quote live chickens, 9@10c; live Turkeys, 10c; Dressed chickens, dry picked roasting stock, 12c; dressed Turkeys, 13@14c.
EGGS.—Western at 25c., and Pennsylvania, and near-by brands, 26c.
BUTTER.—We quote creamery extra, 28@29c; do. fair to prime, 25@27c; creamery prints, 31c; do. fair to prime, 25@28c.
CHEESE.—We quote New York full-cream fancy, 12½@13c., do. do. prime to choice 12@12½c; Ohio flats, fancy, 11½@11¾c.
REFINED SUGARS.—Powdered, 7½@7¾c; granulated, 6½c; Crown A. 7c; crystal A. 7c; confectioner's A. 6½c.
COTTON.—10½c. for middling uplands.
HAY AND STRAW.—We quote Timothy, choice, at \$15; do., fair to good, \$12@15; Rye Straw, \$18@18.50 for straight without wood.
FEED.—We quote 1 car prime Winter Bran at \$2@20.75 per ton.
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